Christian Life

THE MAGA[redacted] TODAY'S CHRISTIAN

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MARCH • 1953

25¢

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In the **NEWS**

★ Reds Launch Jewish Purge
★ Europe: Missionary Plum

THE GRAND PRIZE WINNER TELLS

How We Won

Inside KOREA

DR. WANG OF TAEGU HOSPITAL SHOWING BILLY GRAHAM AND BOB PIERCE PLANS FOR $30,000.00 WORLD VISION CHILDREN'S HOSPITAL WING.

TOP PICTURE SHOWS BILLY GRAHAM, BOB PIERCE AND GRADY WILSON VISITING WORLD VISION ORPHANAGE IN TAEGU.

BILLY GRAHAM, BOB PIERCE AND GRADY WILSON VISIT WORLD VISION TABITHA HOME FOR WIDOWS IN PUSAN.

BILLY GRAHAM and BOB PIERCE
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Home for babies of leprous women.

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- **World Vision News—Korean Edition**
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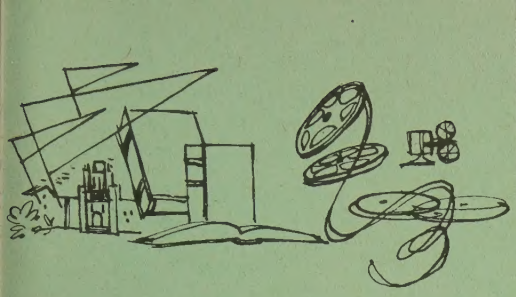

BUYERS GUIDE

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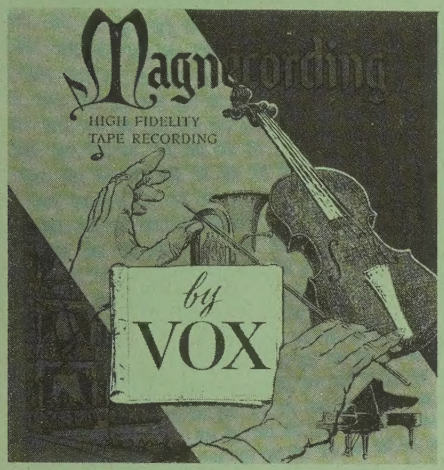
Music lovers! Hear the world's greatest music on magnetic tape. Perfect reflections of the performance itself. Clean, distortionless, full range tape at an economical tape speed. Here is full dynamic range from the tiniest whisper to the mightiest crescendo.



For further information on Pre-recorded Tapes, check item Q113-A on next page.

Made on the finest magnetic tape recorders, these "Magnecordings" are offered at the economical speed of 7½ inches of tape per second yet retain the full, flat frequency response for 50 to 15,000 cycles per second. They will provide you with thousands of replays, free from "pop and crackle" and diminution of fidelity.

Magnecordings are available for both half-track and full-track heads.

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Changeable Copy Displays

As your church stands silent during the week, its presence can make more of an impact with an attractive display sign giving forth a gospel message.

In a striking and effective manner you can give passers-by a new message each day. Changing copy is extremely simple. It takes but a few seconds to replace yesterday's message with something fresh.

Wagner signs are effective not only where daytime visibility is important, but may also be illuminated by floodlights, spotlamps or fluorescent tubes for nighttime.

They consist of a series of best grade 18 gauge stamped steel panels, seven inches high, that comprise both the background and the letter mounting arrangement. The uprights are of 16 gauge metal, galvanized after fabrication. The unit also includes an attractive 2" border which is an integral part of the background and easily attached end pieces. These panels are finished in a newly developed baked enamel which has proven to be weather, alkali and salt spray resistant and is shock proof; or are finished in vitreous porcelain enamel at an approximately 50% higher price. Any color borders are available in baked enamel, but porcelain borders are available only in blue.

For further information on Church Signs, check item Q113-B on next page.

The sign panels are available any length

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✔ Place a check mark alongside products and services advertised in this issue on which you want more specific information.

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Then too, there are the aluminum silhouette letters—made in four styles: Cove, Gothic, Egyptian, Poster.

For further information on Addressing Machines, check item Q113-C below.

Inexpensive Addressing Machine

Any individual or organization, mailing repeatedly to 50 or more names, has a need for a low-cost addressing machine—whether it is for letters, invoice, or building up business with direct mail circulars.

A new addressing machine, with fewer manual operations and an increased addressing speed of 2,000 pieces per hour, has just been announced by the Weber Addressing Machine Company.

Called the Model A-3, the machine features the "automatic name advancer" that mechanically moves each name and address into perfect printing position. The advancer, teamed with the recently developed automatic ejector which throws each addressed piece into a receiving tray, now makes the Weber Addresser a semi-automatic operation.

Like previous models, the A-3 operates on the spirit principle of reproduction. It requires no stencil, plates, ribbon or ink. Addresses are transferred to the mailing piece from a typewritten paper tape. This original list can be used up to 100 times, or one mailing a month for eight years.

Full visibility is one of the most important advantages of the Model A-3. A transparent pressure bar gives the operator a clear view of the name and address being printed. Another advantage is the ability of the machine to address any piece from a tissue-thin air mail envelope to a 1" thick catalog. The machine can also be adapted to address direct from file cards or other forms.

Machine comes with supplies for 500 name mailing list.

For further information on banquet tables check item Q113-D below.

Special Tops for Banquet Tables

Short of tablecloths at your church? Then you'll be happy to hear about these folding pedestal banquet tables.

These tables are specially useful where large numbers are to be fed. There is no necessity to use a covering cloth with them—the tops are durable and, at the same time, lend an attractive appearance. The tables may be cleared and wiped with just a damp cloth if another seating is desired.

At only slight extra cost, these Monroe tables are available with special tops of Beauty Bonded Formica, Ornacel and Plasticel. With Formica, you are offered a shining, light wood grained, satin finish. The Ornacel and Plasticel tops come with either Blonde or Brown finish.

All Monroe Folding Pedestal Tables feature rigid chassis, non-tip design, flat stacking and storage ease, no knee interference and an exclusive locking design and steel pedestal installation.

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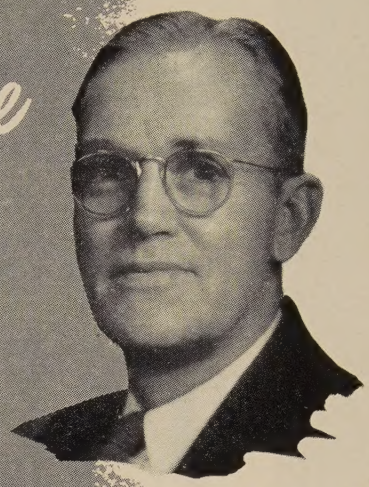

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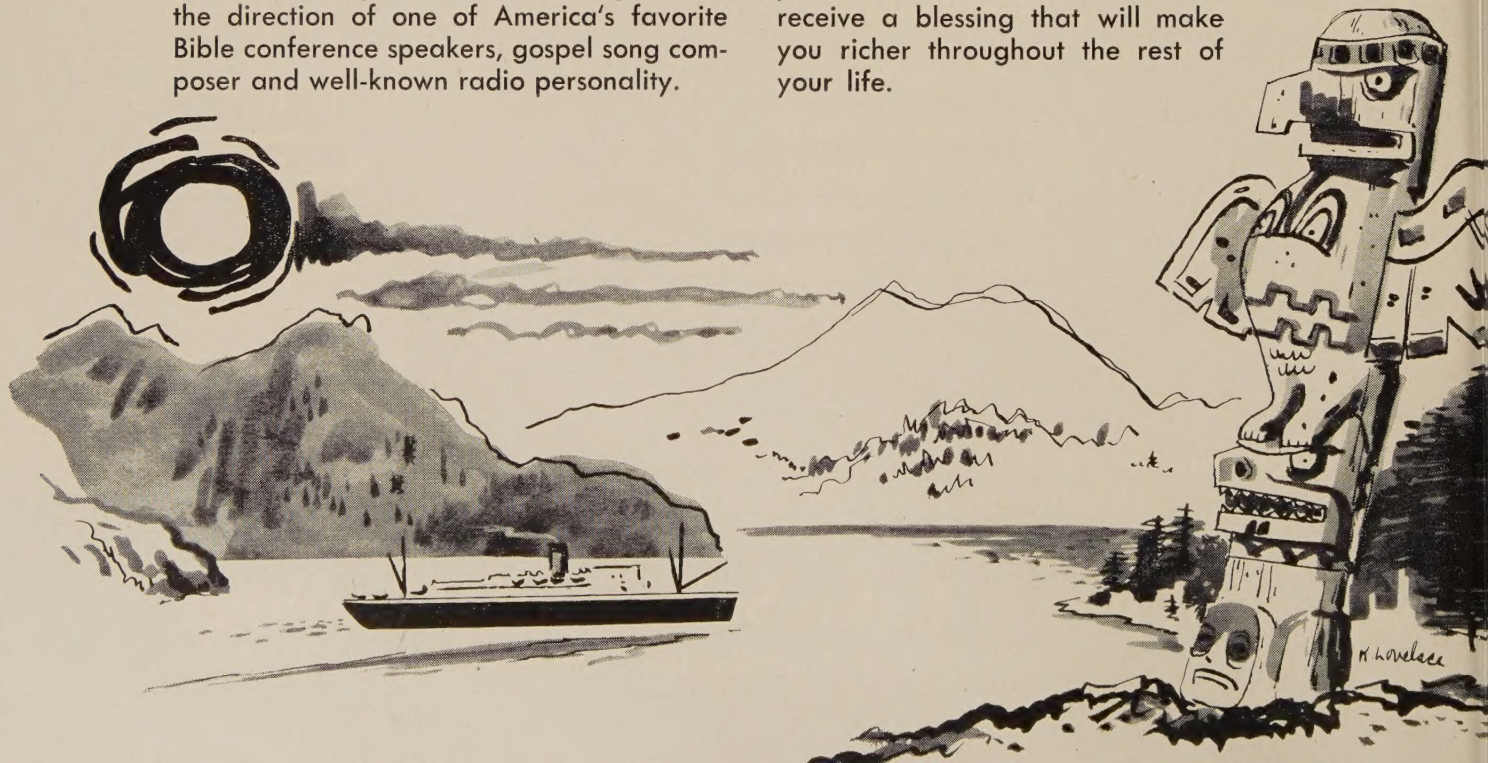

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Christian Life

In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University Award for Distinguished Service in Christian Journalism during 1948

MARCH • 1953 *Volume* 14 *Number* 11

THIS MONTH

A look at this month's cover might indicate to some that CHRISTIAN LIFE is going in for talking horses. Whether or not Roy Rogers' horse Trigger talks, we don't know. We do know that kids flocked in during the contest at Los Angeles' Trinity Methodist Sunday School. They all wanted to see the famous born-again Hollywood personality and his famous horse.

If this were all that happened, CHRISTIAN LIFE editors, as well as Christians in general, might have frowned on the exhibit. When we realize, however, that assistant pastor Bob Shuler's tactics on this particular Sunday actually resulted in several score conversions, we can praise God.

While the above incident was perhaps the most colorful, it is only one of the many devices reported. You will read of equally interesting episodes in our contest director's article entitled with the amazing increase figure of 332,742.

We would like to hail the six contest judges, too. They worked long into the night determining the contest winners. Eunice Fisher, consultant and director of the Scripture Press Convention department; Eugene Frost, pastor of West Chicago Bible church; P. W. McBeth, executive secretary of the Christian Education board, Brethren in Christ Church, editor of *Forward* and member of the board of the National Sunday School Association; Clate Risley, general secretary of the National Sunday School Association, former pastor of Hillyard Baptist church, Spokane, Wash., served as chairman of Inland Empire Sunday School Association and Ralph M. Riggs, head of the Education department of the Assemblies of God.

The judges had hardly cast their final vote when the editors snatched from before them the results and began compiling the list of winners. Articles had to be written and photos chosen.

Be assured, we breathed a sigh of relief as the last article was air mailed to the printer and this March issue, the largest in CHRISTIAN LIFE history, was under way.

NEXT MONTH

You have heard about Formosa—stronghold of Nationalist China. Here is a story of the man behind the scenes who, humanly speaking, is probably the prime reason for revival today on this key spot in the Far East. Don't miss Fred Jarvis' thrilling story "Apostle to the Aborigines."

Lily Bud's only escape from the Communists was over the wall. But her letter to her preacher father, outlining her plans, was intercepted and she found herself in the hands of the hated "Bigtooth" Chao. Read J. B. Tweter's exciting fiction story about Communist China in the April issue.

He handles a half million dollar estate and is called a shoestring operator. That's why you will want to become acquainted with William Watson, President of Trinity College, Florida. You will find out why when you meet this aggressive and unusual personality next month.

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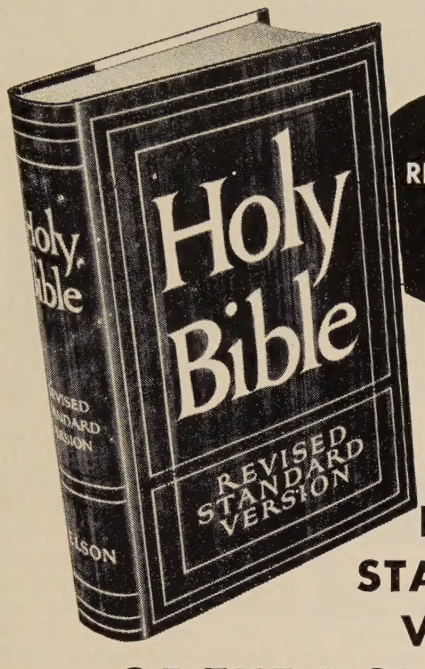

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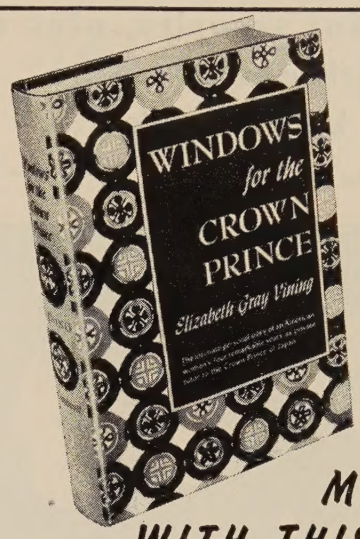

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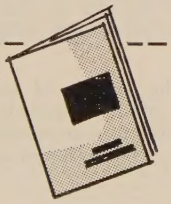

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Readers Write

Additions

I read with great interest your fine article, "Reach Them Where They Are." I believe you touched upon all of the most well-known programs except one. I cannot let the opportunity pass to remind you of "The Bible Study Hour" by Dr. Donald Grey Barnhouse. I reread the article searching for some mention of this very fine hour of Bible exegesis—unique I believe in that the teacher is so used of God to establish firmly in the faith and doctrine the wavering, untaught, "wishy-washy" type of church member so common today.

Carlisle, Pa. MRS. J. B. SWEET

* * *

We are interested in your article on radio broadcasts in the January issue, but surprised that you didn't mention such a great broadcast as the "Back to God Hour."

Sibley, Iowa. MRS. GARRETT GREENFIELD

* * *

Your article, "Reach Them Where They Are," gives a fine picture of the work of Christian broadcasting. I realize that it would be difficult to mention all those who are carrying on a radio ministry for Christ and for souls, but surely some recognition ought to be given Dr. R. R. Brown of the Gospel Tabernacle in Omaha, who will celebrate the 30th anniversary of his church's radio ministry over Station WOW on April 12, 1953.

Owen, Wis. REV. H. D. WAGNER, *Pastor Christian and Miss. Alliance*

* * *

I am writing you as a member of the Committee of Management of Northwestern Schools, to inquire concerning your article on Christian institutions and radio stations. There was not one word of mention of Northwestern Schools or of KTIS, which has tremendous programming and a wholesome spiritual influence in the Twin City area. Northwestern Schools has an enrollment of 727 students with an increase of more than 30 coming in the second semester and our institution was not even mentioned. Just because Billy Graham is no longer president, we have not dropped completely out of sight. . . . We have an excellent faculty and wonderful radio station and we have a grand student body.

Brainerd, Minn. DR. PAUL K. HENDRICKS *First Presbyterian Church*

■ *No slight intended. Sorry.*—EDS.

Why Not Try It?

Have just read the article on "Family Prayer for Our Nation," by Joel Darby.... If one family's prayers can do so much, what would 20,000 families' prayers do.

Lynwood, Calif. MARGARET ROSS

Jungle Ornaments

Congratulations on publishing such an excellent grade of Christian fiction. Do I seem narrow-minded if I make a suggestion regarding the illustration which accompanied the article, "Strategic Week End"? I believe the appearance of that page would be vastly improved if the "Christian" young woman had those jungle ornaments removed

A Thought for the *Easter Season*

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Read Article Page 28

from her ears and her lips portrayed as God made them.
Weyburn, Sask., Can. GERALD L. WRIGHT

On the Lookout for Films

May I express appreciation for your section on films. We have been using films extensively in our ministry here and are on the lookout for appealing films with a gospel message. It is the first thing I look at each month.
Otis Orchards, Wash. REV. HOWARD LEHN
Community Church

For the Nationals, Too

We receive your magazine monthly and enjoy it very much. Either one or the other of our missionary families has it coming constantly. After we have read the copies they are placed in our library for the national people to check out and read. Thank you for your fine magazine.
Bogo, Cebu, Philippines B-ETTA MAYER
Baptist Gen. Conf.

Feast of Good Reading

I want to tell you how much I enjoy CHRISTIAN LIFE magazine. I wait anxiously each month for the next issue to come, then as time permits, I settle down for a feast of good reading and spiritual blessing. I enjoy the news items from around the world and get so much help and inspiration from the articles, especially articles on missions. I read the Christian fiction stories and enjoy them to the last word. I hope I never have to be without CHRISTIAN LIFE.
Bangor, Me. MRS. RUBY THUMITH

* * *

. . . Keep handing out good, wholesome, Christian reading, and I am sure the Lord will bless you.
Glassboro, N. J. CHARLES N. BURKETT

Best in its Field

I just read, "We have a Special Fund," in the January issue. It has made me think. I praise the Lord for a magazine like CHRISTIAN LIFE. It's not perfect, but what human is, aside from the cleansing of Christ. It's near enough so that I recommend it as the best in its field to all my friends. I like it for its high grade of ads and its news of evangelical Christianity.
Bridgeton, N. J. ROGER HUNT

Christian Life Evangelists

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CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling, there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment shoud be duplicated.

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Capable writers with good Bible background to aid in producing Sunday school and/or Vacation Bible school lessons; also visual aids. Teaching exp. and knowledge of Christian education helpful. Excellent opportunity in Chicago. MR-94.

Teachers needed in a Christian high school on the West Coast. This is a real missionary opportunity. Openings in the following fields: Home Economics, Commercial, Physical Education. Box MR-96.

Two music teachers (could be man and wife) to teach piano and/or other instruments and assist in radio programs and Gospel services in Christian high school. Satisfactory remuneration. Box MR-98.

Christian workers needed by Christian Film Organization, Inc. Interdenominational. To propagate the Gospel through films in and around Ottawa, Ont. Must own 16mm sound projector and car, if possible. Workers are supplied with films. Services will be arranged. Box MR-100.

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Female

Typist Stenographer—This is for a young lady interested in employment in a Christian office. - Employee benefits. Chicago location. Box MR-104.

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(*Continued on page* 13)

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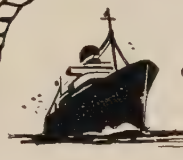

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'Let's Be Fair'

In the interest of giving both sides a fair hearing on the R.S.V., *Christian Life* this month presents the views of Paul Griffis, instructor at Practical Bible institute, Binghamton, N. Y.

by Paul Griffis

1953 Editorial Platform

1. Stimulate missionary vision and action by on the spot reporting of world missions.
2. Strengthen and develop Sunday schools.
3. Foster strong Christian family life.
4. Create a hunger for the Spirit-filled life.

IN A recent issue of CHRISTIAN LIFE, Dr. Allan A. MacRae, president of the Faith Theological Seminary answers the question, "Which Version Shall It Be?", by recommending seven translations of the Bible and condemning one. The seven he recommends are: Douay, American Standard, Weymouth, Montgomery, Williams', Verkuyl and the King James. The one he condemns is the Revised Standard Version. He mentions two other versions, but draws no conclusions concerning them.

Such a condemnation of the R.S.V. is illogical, I believe, and is a reflection upon the cause of true "fundamentalism." We ought to let the world know that we can be "fundamentalists" and still be fair. I am not upholding any version of the Bible above another. But I am familiar with all the translations that MacRae mentions. Every single one of them, including the R.S.V., can be profitably used by any Christian in winning others to Christ.

MacRae's condemnation of the R.S.V. is unfair for the following reasons:

1 He recommends the Douay version because, he says, "with all its faults, it contains a translation of much that is the Word of God. From a sincere reading of its pages any inquirer can find the way of life and come to saving faith in Christ." This is equally true of the R.S.V. It contains God's plan of salvation and every fundamental doctrine of our Christian faith. Anyone who reads it will definitely be pointed to Jesus Christ as the only Savior for sinners. If you doubt this, I challenge you to get a copy of the R.S.V. and check the primary points in the doctrine of salvation through grace by faith with the following Scripture.

All men are sinners. "For there is no distinction, since all have sinned and fall short of the glory of God" (Rom. 3: 23); also Psalm 51: 5, Jer. 17: 9, Rom. 5: 12, Rom. 6: 23, Gal. 3: 22, II Cor. 5: 21.

The blood of Christ cleanses from sin. "In him we have redemption through his blood, the forgiveness of our trespasses according to the riches of his grace which he lavished upon us" (Eph. 1: 7); also I John 1: 7, Eph. 2: 13, Rom. 3: 25, Heb. 9: 13-14, I Peter 1: 18.

Virgin birth of Christ. "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel." (which means God with us) (Matt. 1: 23); also Luke 1: 26, 27.

Resurrection. "Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures. . . ." (I Cor. 15: 3).

Salvation only in Christ. "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4: 12); also John 5: 24, John 10: 9, Acts 16: 31.

New birth. "Jesus answered him, 'Truly, truly, I say unto you, unless one is born anew, he cannot see the kingdom of God'" (v. 7). "Do not marvel that I said to you, you must be born anew" (John 3: 3); also II Cor. 5: 17.

2 He condemns the R.S.V. because it has some poor translations and then recommends other versions that have the same translations. All versions, including the King James, have some poor translations, but this has not been sufficient cause for rejection. I remember the objection that was raised about II Tim. 3: 16 when the American Standard Version first came out. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." It has always been admitted that this was a poor translation and threw the door wide open to the destruction of the plenary inspiration of the Bible. But the American Standard Version is today used by most conservative seminaries and recommended by MacRae and others.

In his article, MacRae condemns the R.S.V. because it translates Psalm 2: 12, "Kiss his feet" instead of "Kiss the Son." This eliminates, he says, a "specific reference to the Son of God" and leads to his conclusion that we should not encourage our friends to read this version. Then he recommends that we get our friends to read a Douay version, which translates Psalm 2: 12, "Embrace discipline" with no reference to the Son, or even to God. I am not saying that either of these translations is correct. I am merely showing that there is no law of logic anywhere that allows a person to condemn one version for a mistranslation and at the same time recommend another which has the same mistranslation.

Again, MacRae condemns the R.S.V. because it translates Isaiah 7: 14, "Behold, a young woman shall conceive . . ." This, he declares, "Does away with Matthew's argument in Matt. 1: 23 that the virgin birth of Christ was predicted by Isaiah." Then he recommends that we buy Williams' translation of the New Testament which reads in Matt. 1: 23, "Behold a maiden shall be pregnant. . . ." (Isaiah 7: 14). Again, I am not contending that either translation is correct.

This leads to the conclusion that no version that contains the plan of salvation through which man may be saved should be condemned because it contains some disputed translations.

3 He condemns the R.S.V. because it uses "you" and "your" for the incarnate Christ and "thou" and "thee" for the heavenly Father, and then recommends two versions which do the same thing. MacRae says this is "the one great flaw in the New Testament (of the R.S.V.) which must be balanced against its many good features."

"Even," he says, "where Peter makes his great confession of faith in Christ's deity in Matt. 16: 16, Jesus is still addressed with the pronoun used for man and not with that which the version uses for God!" "This," he concludes, "is incomprehensible, counteracts all the clear statements of the deity of Christ in the actual text of this version of the New Testament and tends to make a firm impression of denial of the great basis of historic Christianity. It is indeed," he condemns, "a 'modernistic' version, and to call it by the name 'Holy Bible' is quite wrong."

Then, MacRae recommends as his first two choices for a good translation of the New Testament those of Weymouth and Montgomery. These he calls "excellent translations, prepared by true Christians, of real value to the Bible student, enabling him to understand his Bible better." Let me quote Matt. 16: 16 in both Weymouth and Montgomery. "You, replied Simon Peter—are the Christ, the Son of the living God" (Weymouth). "So Simon Peter answered, 'You are the Christ, the Son of the Living God'" (Montgomery). Both of these translations also use Thou and Thee for God. They have been on the market for 30 to 50 years and are freely used by Christian colleges and seminaries, and are recommended by MacRae. There is only one obvious conclusion. This is not the basis for rejection of a translation, or we would have to reject these also.

4 He condemns the R.S.V. because it has been called an "authorized" version and then recommends the Douay version because it is an "authorized" version. This is blatantly unfair.

My conclusion is this, let's be fair in our criticism. We must be exceedingly careful not to permit our prejudice to distort our judgment and destroy our Christian grace. Neither must we allow our affection for any one version of the Bible, no matter how precious it may be to us, to blind us to the value of other versions. The translators are men, subject to error, but the message is from God.

PICTURE OF SIGNIFICANCE

■ The Assembly of God church of Broken Arrow, Okla.,—two-time winner in CHRISTIAN LIFE Sunday school contest—burned to the ground the day after the 1952 contest closed. Sunday school still won eighth place in class C.

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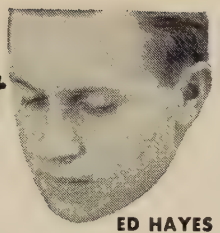

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(*Continued from page 9*)

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(*Continued on page 101*)

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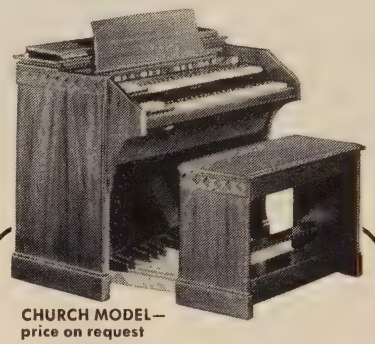

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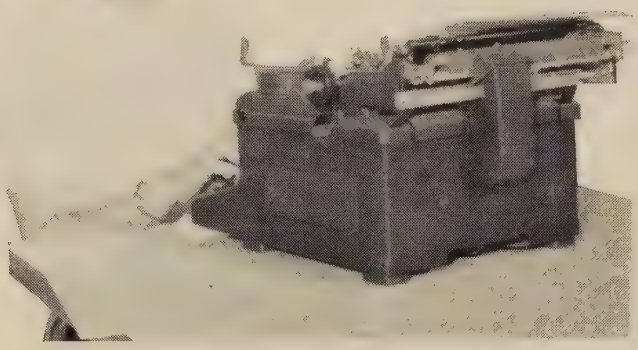

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Cleaning Up the Clergy

by John Letson

It's easy for pastors in San Pedro and Torrence to keep dirt-free — because of a certain cleaner.

IF the pastors of churches in the cities of San Pedro and Torrence, Calif. wear soiled and unpressed suits it is their own fault. Arthur and Ruth Warren, owners of the Beacon Cleaners and Dyers, have invited the 45 pastors in these cities to have cleaned and pressed, free of charge, one suit or its equivalent each week.

This started two years ago when a minister of one of the smaller congregations requested a one-day special service on his only suit of clothes. The one-day service price is more than the regular three-day service charge. The Warrens, aware of the pastor's low salary, gave him the special service but did not charge him the extra rate. Soon this service was extended to all the pastors.

When the Christmas season arrived, the Warrens, believing it would please God, sent to every pastor, regardless of the denomination, the invitation to bring one suit a week for the coming year and have it cleaned free of charge as a gift from the company to the churches. The ministers have welcomed this service and have responded with an average of thirty suits a week.

"Bud," as he is known to all his friends, freely admits that it was at this point in his business career he began to prosper. He gives God all the credit. The company has expanded to include five outlets and five trucks and is now almost free of debt.

Five years ago, right after the Warrens purchased the plant, the people of San Pedro collected two tons of clothes for Yugoslavia which the Warrens cleaned free of charge; but the clothes never reached the people in Europe for the ship carrying them was lost at sea.

Last year, during the drive for clothes for Korea, the Beacon Cleaners and Dyers processed without charge over two tons of clothes collected by the churches and other groups. There was a happier ending this time for the clothes reached the needy in Korea safely.

Arthur and Ruth have recently undertaken another missionary project. The Rev. and Mrs. Arthur Asbill have gone to Japan as faith missionaries. Each month the Warrens forward them a substantial check to assist them in their work. Asbill once was an employee of the Warrens.

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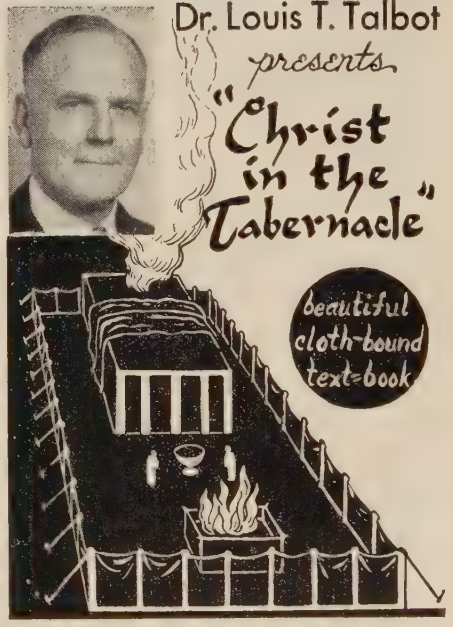

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Christian Life

2 Lost Words

by Vance Havner

One hardly realizes that the meaning of the most common phrases are unknown because of their constant repetition.

THE Great Commission of our Lord has become so well-known that familiarity has bred complaceny. We take it for granted—and what's taken for granted is never taken seriously.

It has become a comforting assumption instead of a compelling affirmation. It is an affirmation, a double affirmation, "All power is given unto me. . . . Lo, I am with you alway." But there is a commandment between, "Go ye . . ."

We treat God's orders today as if they were suggestions. God does not politely suggest repentance. He commands it! And our Lord does not mildly advise us to go make disciples. He orders it!

It will pay us to familiarize ourselves with the familiar when it comes to the Great Commission. For one thing, the disciples received a Divine appointment because they were in the place of the Divine appointing.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." He appoints us first to meet Him, then He appoints us to tell others.

I am concerned just now with what we might call the "two lost words of the Great Commission." I am thinking of them not so much in their relation to the people we are to disciple but in their application to us who are already disciples.

First, let it be observed that we are commissioned by our Lord to make *disciples*. We are not out merely to make *believers*. Of course, one must be a believer in order to be a disciple. Actually, he is meant to become both at the same time. But just here emerges a major problem.

Our churches are filled with professed believers who give little evidence of being disciples. God is not out just to save sinners—period. He is out to make saints out of sinners. We are more than sinners saved by grace. We are saints and our position ought to be our condition. We are overstocked with babes in Christ who ought to be well-grown by now. But they feed on milk-bottles when they should be on Bible beefsteak.

Some took a stand 30 years ago and are still just standing. They took a step, but the Christian life is a walk. Crisis has not been followed by continuance. "If ye *continue* in my word, then are ye my disciples indeed."

Others run from meeting to meeting, by fits and starts, kept going by shots in the arm, always *getting* right but never *living* right. Surgery is necessary sometimes, but it is not normal to live in a hospital. Pentecost was a crisis, but after Pentecost they "continued daily." Evangelism is thrilling, but with it comes discipleship. The same people who like evangelistic messages do not warm up to practical, down-to-earth preaching on discipleship.

Recently a Bible teacher reminded me that the birth of a child is a thrilling event, but after that it takes 20 years to grow. Twenty years of sweat and tears and sacrifice are not always thrilling. It grows dreadfully monotonous sometimes and there is drudgery galore. Salvation is free and salvation is thrilling, but discipleship calls for everything we have. Discipleship is often tedious and trying. The problem in our churches today is to make disciples out of believers.

Many of them say they have taken Christ as Savior, but they show little evidence of obeying Him as Lord.

After all, that verse used so much by soul-winners says, "If thou shalt confess with thy mouth Jesus as Lord." Paul told the Philippian jailer to believe on the Lord Jesus Christ. Salvation on the instalment plan—taking Christ as Savior now with an option on taking Him as Lord later—is not taught in the New Testament. "Love so amazing, so divine, *demands* my soul, my life, my all."

The church is gaining members and making professed believers today, but the crop of disciples is small. Maybe this is one reason why, with church membership at an all-time high, our morals are at an all-time low.

We seem to forget that God's purpose in saving us is to make us like Christ. I have heard sermons and read discourses purporting to explain predestination. I have decided that nobody knows how to explain it but we do understand the purpose of it.

We were predestined to be conformed to the image of God's Son. We

(*Continued on page* 98)

Christian Life

1953 Project 4

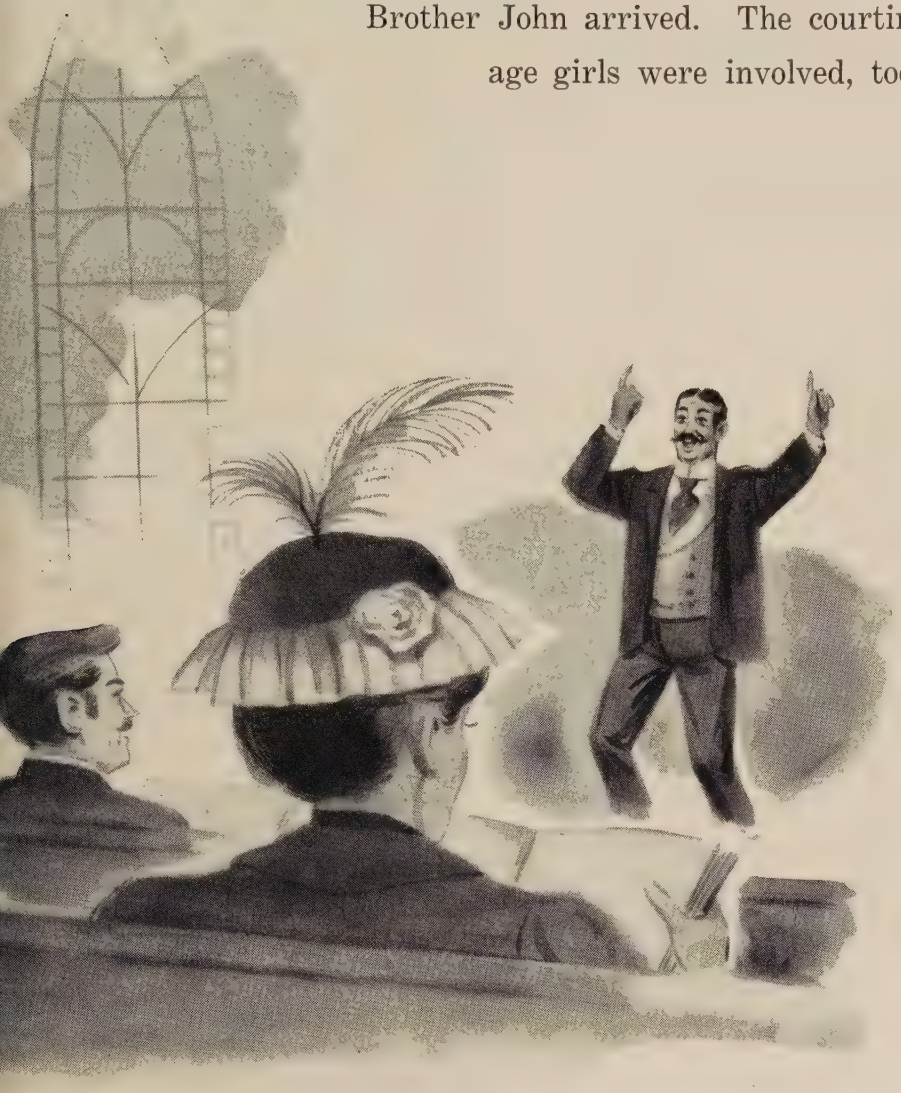
Create a hunger for the Spirit-filled life.

Fourteenth Summer

by Betty Nicholson Muller

"Isn't he the most handsome thing you ever saw?" She was so tickled she nearly strangled to death.

Things began to happen in Colley Springs when Brother John arrived. The courtin' age girls were involved, too.



I'M AN old lady now, honey, but I'll never forget the summer I was saved. I reckon it was the black-eyed peas and cornbread we had for supper that got me studying about those old days.

I was 14 then and Ginny Souers was a year older. We did everything together. When she put her hair up I did too and the same week that I fell out of a cart and broke my arm Ginny sprained her ankle skating.

That was the first year Brother John came to Colley Springs to hold revival meetings. He was real young to be a preacher. I never heard any of the folks call him anything but Brother John. He was nice looking and serious and kindly.

The first real crush I had on anybody, I had on him. But I wasn't alone in that. Ginny had a crush on him too—even harder than I did, 'cause she was older and every girl in Colley Springs who was of courtin' age was in the same fix.

If Brother John knew how all the girls were acting about him, he never let on. 'Course he was awful wrapped up in the Lord's work, but then he was human, too.

Well, the meetings started on a Sunday night and the church was jampacked. We didn't have a regular preacher and such meetings were a big event socially as well as spiritually. Honey, you never heard such singing. Everybody was feeling real good and happy. The way we sang *O Happy Day,* it seemed as if you were right in Gloryland.

Old Deacon Huttenlocher was leading the singing and he was putting plenty of zip into it. He had a long handle bar mustache, and on every beat of the music he'd bend his knees and give a little dip. And at every dip his mustache gave a bounce. He had a lovely time, dipping and bouncing and waving his arms.

Ginny and I were sitting together as far back as my folks would let us, so we could talk. Ginny's folks never came to church, but she was allowed to come with me. She gave me a nudge.

"Isn't he the most handsome thing you ever saw?"

I was puzzled. "You mean Huttenlocher?"

That did it. Ginny clapped her hand over her mouth and looked at me as though she would die. She was so tickled she nearly strangled to death right then and there from trying to hold the laughs in. Finally she choked out a whisper, "You goose, I mean Brother John."

I snickered then and we both sat there and shook and suffered 'till somebody punched us in the back. That was the last service I enjoyed until after I was saved.

Folks down our way were used to preachers who yelled and stomped and put on a good show—the noisier the better. Brother John sure was different. He didn't shout, he didn't walk around much even, he just looked right at you with his clear gray eyes and told you what God said.

I can hear his voice now, sort of fierce and tender at the same time, "If you die in your sins you will be eternally lost and there is *absolutely no hope* outside of Christ!"

By the second night I was miserable. I had never worried much about my salvation, 'cause I figured I was all right. Preaching never got under my skin. I reckon I hadn't listened before.

Nobody was making me go to the meetings so I decided as long as I wasn't enjoying myself I'd stay away. But when meeting time came, an invisible Hand took hold of me and led me to the church house. There I sat and sweated it out. I could no more have stayed away than I could have drunk up the Atlantic ocean.

"Dear friend," he pleaded, "why will you resist the love of God?" The words whipped around my heart. Why did Brother John always pick on me, I wondered? Why didn't he preach to the others, too?

I stole a glance at Ginny and she looked like I felt—all stiff and choked up and scared. Without turning my head much I peeked at others. It was the same—they all had their eyes glued on Brother John with a miserable fascination. It wasn't only me.

On the fifth night as we sang the invitation hymn, Mrs. Joe Hawkins gave a funny little cry, dropped her hymn book and made a bee line for the altar. I felt smothery and hot and cold and clammy. I sure wanted to follow her, but my feet must have been cemented to the floor. I just gripped the hymn book tighter and hoped Ginny couldn't hear my heart banging in my ears.

The next 20-some hours were all misery, honey. I was awake about the whole time. My poor old stubborn will kept holding off God's Holy Spirit.

I shunned everybody—even Ginny—but that wasn't hard to do. She seemed to be staying away from me, too.

After supper dishes were done, I changed into a fresh waist and went outside and plunked down on the cool ground under one of our big magnolia trees. Right out loud I said, "I'll try to listen to you, Lord." I felt some better then, but I was too restless to sit still. I found myself heading up the familiar path to the church house.

It was two hours before meeting time, but there was Brother John standing in the doorway, just as though he had known I was coming and was waiting for me. He sensed I was in trouble and he knew well enough what the trouble was.

"Suppose we sit here on the steps," he suggested.

I obliged and felt about five years old.

"What is your name?" he asked.

I told him, "Lou Ann."

"Let's settle it now, Lou Ann," he said quietly.

I couldn't say anything then. I just nodded my head while the tears started flowing and sometime during the next few minutes I passed from death unto life.

Ginny didn't go up to the altar with me that night although I looked at her kind of hopefully and waited a moment. She just looked sick and dropped her eyes. Well, I knew how she felt.

The next day I hunted her up and tried to talk to her, but she acted like I was somebody she didn't know very well and I soon came on home.

Every night I thought, *Tonight Ginny will get saved.* The revival had broken and more than a dozen folks had been baptized already. The singing was good again. But every night Ginny went home with a tight, pinched look on her face. She kept on avoiding me. It seemed like ages since we had had any fun together.

Then she missed two nights and I got real worried about her. Maybe she'd get sick and die without being saved! When I went over to her place the next day I found her out in the chicken yard gathering eggs. I tried to act real casual and gay. I sat down on an old box and kept poking around in my brain for the right thing to say and finally burst out with all the tactfulness of a Newfoundland pup, "Why didn't you come to the meeting, Ginny?"

Ginny never raised her head. She just kept poking in the nests as though there was nothing in the world so important as finding those eggs. After a while she muttered something about, "a night off to rest."

I couldn't keep still. Now that I had found my tongue I wanted to tell Ginny all about finding the Lord. I remember scaring a bunch of hens and sending them cackling across the yard when I jumped up real quick. The *best* feeling came over me. "Ginny, I'm a Christian now. It's so wonderful to have it all settled. Ginny, I can't help wondering about you."

She looked at me then, all right. She straightened up and looked square at me and said slowly and politely, "That's nice. That's real nice, Lou Ann. Now you do what you want and I'll do what I want."

It was the hardness in her voice more than anything else that startled me. I couldn't believe it was Ginny talking. All the good feeling went away in a rush and I was terribly uncomfortable. You can figure out for yourself, honey, that I didn't stay around after that.

After meeting that night, Brother John shook hands at the door with everybody as usual.

"Still happy in the Lord, Sister Haw-

(*Continued on page* 104)

Prayer Cards Increase Prayer Time

by Wayne Perry

DO YOU wish you were taking more time to pray? Here's one way to spend more time in intercession, using some of those countless idle moments.

The simple procedure of jotting down a prayer request on a name card or slip of paper and acting upon it when occasion arises has enabled me to share in the gratification derived from seeing more answers to prayer.

As in my case, perhaps many of the requests of your friends and missionary interests have gone unanswered because you didn't take time or simply forgot it during the usual prayer time. Consequently, we undoubtedly missed some of the blessings of the Christian life.

With the prayer-card method, I have been enabled to cover two or three times the number of prayer items—and with no more time at my disposal. Prayer cards simply enabled me to make better use of odd moments.

Here's how they work. At a Bible conference last summer I learned that an application for a permit to erect and operate a Christian radio broadcasting station was to be shortly considered by the FCC in Washington. Since this radio station was to be used exclusively for programs suitable to Christians, we were asked to pray about it.

I jotted down just two words on a prayer card as a reminder and put it in my pocket. Walking toward the dining hall the next morning I felt the card in my pocket. As I read the words "radio station" I quickly prayed that the Lord would work in the hearts and minds of committee members to the end that His perfect will would be accomplished in this matter.

This occurred several times during days that followed, while removing change from my pocket, while walking around the conference grounds and upon changing clothes.

Imagine my thankfulness when a couple of days later the engineer who was to supervise construction arrived on the grounds. Imagine my still greater delight when I learned a few days later that the permit had been issued.

Another prayer-card experience came closer to home. My home church recently received an urgent prayer request by cable from two of our missionaries who were about to disembark at Formosa. They had been advised that customs would tax them about double the value of equipment they were transporting (which fee they would not be able to pay).

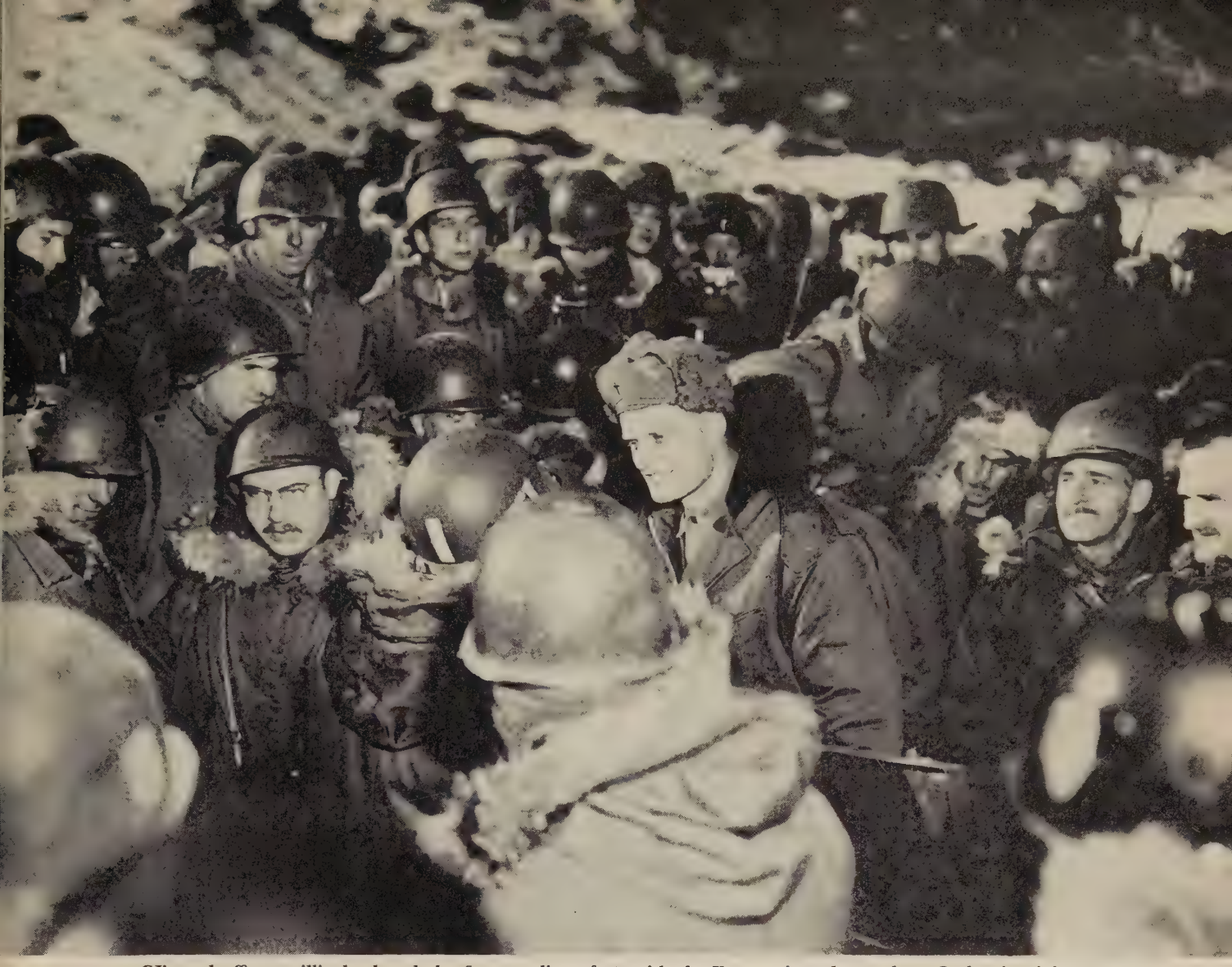
I made a note of the missionaries' names on one-half of a plain 3 x 5-in. card, put it in my pocket and started a series of intercessory prayers. (Any card, stiff enough so you will notice it when you put your hand in your pocket, will do.) While riding the elevator to the office the next day my hand enclosed the card in my pocket. Immediately my heart bowed in prayer. At various other times the card came to my attention and prayer was offered: at lunch time, while boarding the train, while waiting for a friend and when I emptied my pockets before sending a suit to the cleaners.

A short time later another cable was received stating that some one had interceded and import duty was only a fraction of the value of the merchandise. Again my heart was full of joy and I received another spiritual lift by reason of this answer to prayer.

I do not write down all requests in this fashion, but only those which the Lord lays upon my heart to do so. This prevents the plan from becoming commonplace. Neither do I follow this plan in place of daily devotions and prayer time. It supplements them.

Use several cards if the prayer request is particularly urgent. Put one in each of your suits, or in your wallet or purse. Write another note on your desk calendar or put one on your work bench or dashboard in your car. Try one on the kitchen window sill or on your dressing table. Everytime you come across the note utter a prayer, if only a few words. The Holy Spirit will interpret your prayer, for the Lord knows your heart.

If this method of increasing your prayer activity proves as interesting and profitable to you as it has to me, more Christians and Christian organizations than ever before will be blessed by the miracle of answered prayer.



GI's and officers willingly shared the Spartan discomforts with the Koreans in order to share Graham's ministry.

The place for a lightbearer is in a devastated, diseased land.

Evangelist on the Battle Front

by Bob Pierce

CHRISTIAN LIFE *Foreign Correspondent*

Because of his knowledge of Korea, Bob Pierce, *Christian Life* Correspondent, was asked by Billy Graham to accompany him on his now famous trip to the battle front. This eye witness account is another *Christian Life* exclusive feature. Watch for other articles by Pierce from news centers of the world to appear in subsequent months. *The Editors.*

I CAME to Korea as a boy. I feel that I am coming home as a man." As Billy Graham made this statement, he was at the culmination of three of the busiest weeks of his life.

His heart and mind were literally staggering under a weight of sights he could not escape. We had prayed with dying men in forward aid stations near the front. We had crouched with battle-weary men in front-line bunkers. We had knelt beside frozen and pneumonia-stricken babies and children lying on the floors of the make-shift orphanages. We had shaken the tear-wet hands of widows who spilled out the story of Christian husbands and sons who died in martyrdom for Christ.

The overwhelming impact of devastation, fear, squalor, disease and the continuing suffering of saint and sinner, young and old in Korea, had left its mark.

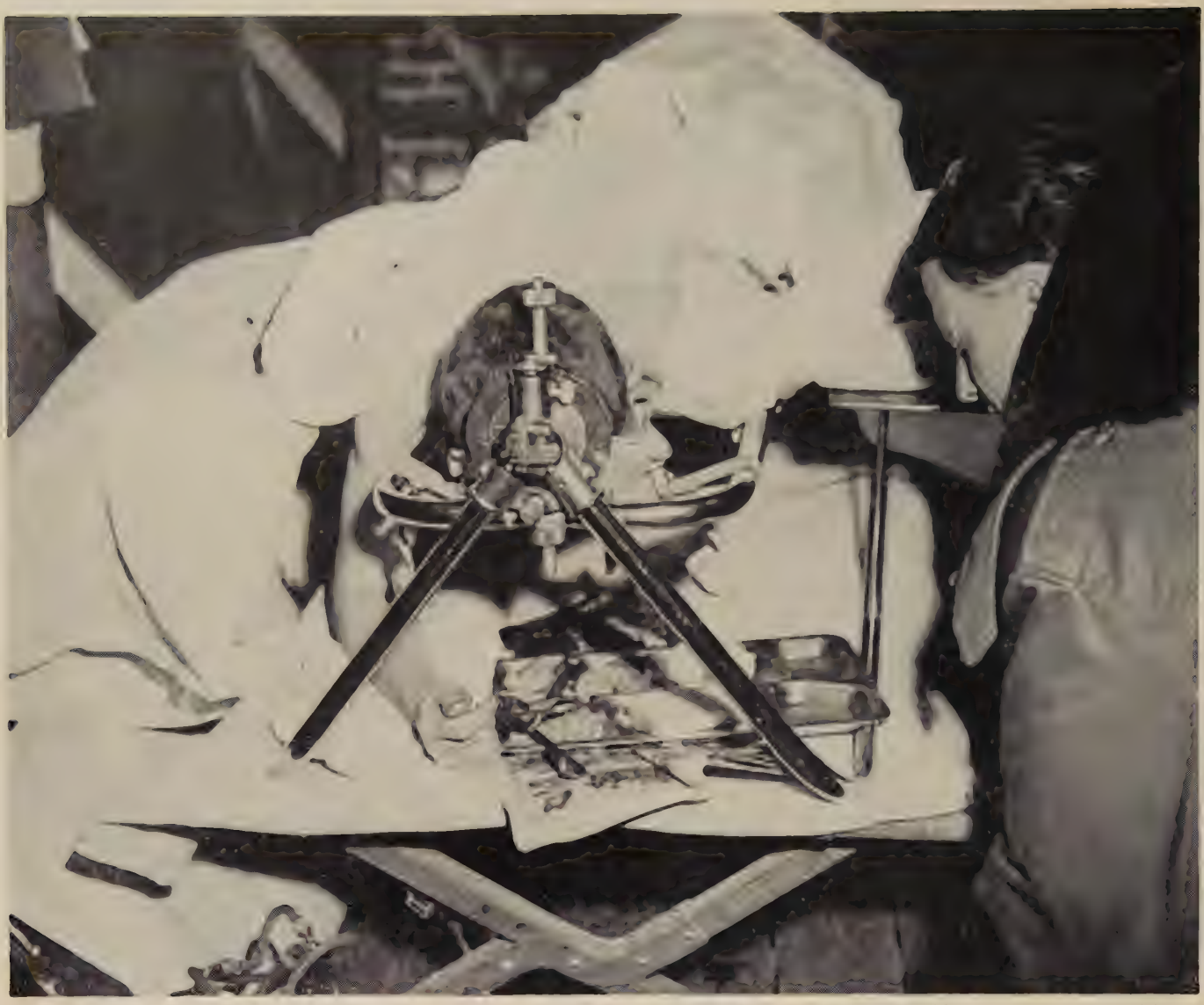
At General Mark Clark's order, the Army laid the bloody panorama of war open to our gaze. As his missionary escort, I led him through the destitution of the refugees to a glimpse of the raw wounds of the Korean church. He drew back from nothing.

From 6 o'clock in the morning until 11 o'clock at night he visited hospitals, toured mission enterprises, orphanages, schools, conferred with chaplains, church leaders and opened his heart to the out-

Christian Life

1953 Project 1

Stimulate missionary vision and action.



In a front-line hospital, Graham prays for a lad who had his spine shattered and will probably be paralyzed for life.

Graham and Pierce flew by helicopter up to the front lines.

It was the first time Graham had a bar for a pulpit.

pourings of the refugees, the poverty stricken and the diseased.

In his first week in Korea, he preached 14 times. In Pusan, crowds of over 7,000 stood outdoors night after night in below-freezing weather to hear his message. It was one of the most remarkable demonstrations of spiritual interest and hunger imaginable.

Soldiers and civilians alike huddled in snow-chilled winds of the open city park where just weeks before an attempt was made on the life of President Syngman Rhee. When we realized that now they came to listen to a preacher and then watched and prayed while hundreds responded to the gospel invitation, it was all the more remarkable. Those of us who were there will never forget it.

From the vice-president of Korea down to the lowliest beggar boy who stood in the crowd, the Gospel made its impact. In Pusan alone, more than 1,000 responded to the clear-cut gospel invitation.

In the weeks that followed, it was the same wherever Billy went. In hospitals, army camps, chapels, or at Korean churches, the buildings were jammed and masses gathered in the bitter cold to receive the message.

One astounding element in the whole tour was the way GI's and officers willingly shared the Spartan discomforts with the Koreans in order to share the spiritual ministry. In almost every service, as Koreans crowded forward to the altar in their spiritual hunger, these Americans and UN troops joined the stream in the

There was a remarkable demonstration of spiritual interest and hunger.

The Army provided transportation, built platforms and furnished the finest amplification and lighting they possessed.

same humility and unabashed acknowledgment of their need.

These meetings proved that the pure Gospel fervently preached with emphasis on repentance and genuine conversion is not only acceptable to, but desired by, masses of our own men as well as the Koreans, in war-time conditions.

The Korean church rejoiced at Graham's coming. In the largest church in the Orient, Yong Noh Presbyterian church in Seoul, 2,000 packed the auditorium every night. In every city Billy visited, they opened their hearts wide to receive him.

Graham viewed both the Christian churches and schools in Korea. He visited the Presbyterian and Oriental Missionary society seminaries and was greatly impressed to see these consecrated seminaries, sleeping, eating and studying in one unheated room. It had been 8 degrees above zero several days that week. As he left one seminary he said, "The thing that impresses me is that these Koreans are studying their Bibles and not psychiatry. I can't wait to tell the boys in our American seminaries how their brothers in Korea are suffering to complete their preparation and how devout they are."

Billy tried to do three jobs. He tried to preach to the Korean church, to be of inspiration and blessing to the missionaries and to be a witness to the troops. It all blended beautifully.

The Army built platforms and furnished the finest amplification and lighting systems they possessed. Outdoor meetings, both civilian and Army, were surrounded by armed guards. Wherever Billy preached near the front, the generals provided transportation for troops who desired to come from the front lines and who could be spared from their tasks.

The day before Christmas, 4,000 men, some from every unit of that division on the front line, came to attend the services held a short distance to the rear. On Christmas day, at another sector of the front, the commanding general told me that the 1,800 men present from the front lines near by not only came voluntarily, but they had to leave their units in the pitch black dark before dawn in order to pull back unobserved by the enemy.

The Korean church rejoiced at Graham's coming and packed their auditoriums.

One-third of the men soberly stood with bowed heads to express hunger for God.

When we came to hold the service, they had already been five hours in the cold in order to participate in this meeting. When Billy gave the invitation, more than one-third of the men, as sober as men can be, stood with bowed heads to express their hunger for God. A general was one of the first men to stand for prayer at the invitation.

As Billy left his last service with the troops he said,

"If there had been opportunity to stay in Korea longer, I believe thousands upon thousands of troops could have been won, because we did not hold one meeting for the troops in which we had less than one-third of the audience come forward to accept Christ as Savior."

We had in one meeting alone over 1,500 make a confession of faith in Christ—serious, grim, thoughtful, sober men right out of the bunkers and right out of the trenches.

It seemed to me that every man on the front lines had a Bible or a Testament. Among those who made a response to the invitation were two two-star generals and two or three brigadier generals and many colonels, majors, captains and other officers. Only God knows whether they were truly born again. I have no way of knowing whether it was under duress or a foxhole conversion. I know one thing—it was our privilege to sow the seed and it is the Lord who must give the increase.

Graham felt also that on the front lines, at least from Seoul on up, the moral and spiritual condition of the troops was far better than in South Korea or certainly in Japan. "I think the moral conditions of our service men in Japan is, to say the least, shocking," he said. "In South Korea it was far better than it was in Japan and farther north, it was far better than it is in the same age group at home. The men do not have the temptations near the front—they are thinking of the greater issues of life and death. They are sober and serious. They are not throwing themselves to these various temptations in the same measure as they are in Japan."

Billy was greatly encouraged by the spiritual and moral concern of the commanding officers. They must order patrols out every night, knowing that some men will not come back. They have a fatherly affection for their troops, often including a concern for their spiritual welfare.

Just before leaving Korea, we made a

Devout Korean Seminary students study their Bibles, not psychiatry and they're suffering to complete their preparation.

tour of hospital ships and front-line hospitals. In one hospital ship three Marines had just been flown in by helicopter. They had been wounded at 4 o'clock in the morning, brought to the hospital ship about 10 o'clock and we visited them at about 2 o'clock. Graham prayed with all three, held the hand of one and promised to look up his mother and father when he got home. He died about an hour after Billy prayed for him. To see that big, healthy, strapping Marine lying there in all that agony and dying, stirred every heart. He had paid the supreme price.

On Christmas eve we visited a front-line hospital and there was a lad lying face down on a canvas rack because of spinal injuries. At 3 o'clock that very morning he had been on patrol when a bullet pierced and shattered his spine. Probably paralyzed for life, he was in terrible pain. Billy prayed for him and the fellow, unable to raise his head cried out, "Mr. Graham, I would like to see your face." So Billy got down on the floor so he could look up into this tear-stained face as he prayed for him. From the three-star general to the lowest private standing by, all of us had tears.

We were in one front-line hospital as an operation was being performed on a man who just had both eyes shot out and whose brain was crushed in such a manner that he will be completely paralyzed the rest of his life. This did something to all of us. It did something to Billy Graham.

However, there were some things that encouraged our hearts. There is much being done in Korea to bless. It was one of the greatest privileges of my life to be able to escort Billy through the orphanages and widows' homes and Christian hospitals that are doing their utmost to relieve suffering.

Billy visited our make-shift widows' homes where as many as 18 families are crowded into each small building, where single rooms 5 ft. x 9 ft. comprise the living space for each woman with a minimum of four children. He was dumbfounded to find these people full of gratitude and praise to God for even such meager help as has reached them through our friends in America. Nearby are thousands of others who have neither shelter, food, warmth nor hope in Christ.

In one of our widows' homes, he visited more than 80 widows and their families whose husbands were martyred Korean pastors and Christian leaders who died for their faith in Jesus Christ. He visited the Taegu foundling home. That day there were 113 tiny babies spilling over the crowded little rooms. The smallest ones were packed two in a crib while the floors beneath the cribs were lined with other babies for whom there was no place else to sleep. We took him to the hospital also, where sick and wounded children lay in the corridors and hallways.

Graham wept with the rest of us as he gazed into the sightless eyes and scarred faces of children who were victims of bombs, booby traps and land mines. He shuddered with us as we looked at some of the kiddies, their feet so badly frozen that toes had literally fallen off.

Later we visited the site in Taegu where Christian friends are helping to provide funds to build a hospital unit solely to provide surgery for the penniless orphans and children. At present they have almost no possible means of

(*Continued on page* 101)

Graham saw tiny babies packed together in the crowded Taegu foundling home.

Christian Crime Busters

The first offense must be the last, if a life of crime is to be curbed.

IT WAS late one blustery February night when the telephone rang at the home of the Rev. Richard Rohland, director of the Protestant Youth Organization in Detroit, Mich. A distraught feminine voice pleaded with him to come out to see her right away.

"I'm at the end of my rope," she sobbed.

Dick and his wife drove across town in the snow to a poor, run-down section of the sprawling city where they heard the sort of story that has become all too familiar to them in the past four years.

The woman's first husband, who was the father of her sons, had a long prison record for armed robbery. Her second husband had served time in one of the larger, more notorious state prisons on a similar charge and attempted murder. Now her two sons were beginning to follow in their footsteps.

The mother's own life had not been too upright, but the thought of her boys behind bars was unbearable.

"I just can't stand it any more," she said in quiet desperation. "I can't go through this again."

"The charge against the boys wasn't too serious," Dick told us. "But no doubt she had something to worry about. Both of the lads were definitely headed down the road."

During that visit, and the others that followed, the mother and finally her children and husband began to see their need for God. They began to attend the church to which Rohland had referred them. Divorce was forgotten. The boys were helped. And another case was marked "closed" by the PYO.

Since its humble beginning under Rohland four years ago, the PYO has been in the business of rehabilitating families and guiding boys and girls into paths of respectability and righteousness. Less than 20 per cent of those involved in the cases referred to them are ever re-arrested, against a city wide average of 50 per cent for other juvenile cases. Many are led to Christ.

PYO has earned the respect and admiration of the Detroit Police department which cooperates with it to the fullest extent. About a year ago, they received a letter from Senior Inspector Shoults who heads the department's youth bureau, commending them on the fine work they are doing.

"Whenever I deal with some of these so-called social agencies," Shoults wrote to us, "I'm thankful for Rohland and his staff. I wish there were dozens like him."

Dick Rohland had no intention of forming the PYO when he first came to Detroit several years ago. He had

Not a court summons, but a sports trophy is given to the

resigned his pastorate in Ludington, Mich., and moved to the automobile metropolis so that he and his family could be near his son who was attending a school for the deaf. He had planned on working with young people in an independent Christian movement, but the position failed to materialize as planned.

About the same time, the police called the pastor of a large Baptist church to get his assistance with a particularly thorny case of rehabilitation.

The pastor sent them to Rohland. As he worked with the family Rohland saw the need for a Christian group to work with police on such cases—to reach both the offenders and their parents for Christ.

The Protestant Youth Organization, as he called the newly formed group, has never been able to boast of buildings, large staff or an extensive budget, but in that early beginning, each day brought a crisis. There were people to hire, office space to obtain, bills to pay and but little money for any of it.

He was not hindered by the fact that he had never heard of any other organization in the country doing exactly what he proposed to do.

The organization went forward on faith, believing that God had called them to meet a critical need. Churches in the area began to include them in their budgets as they began to see the results of Rohland's labors until now they draw their support from the churches of at least seven denominations.

The procedure of handling cases has been, from the very first, simple and direct—so simple in fact that the organization has been criticized in certain quarters for their lack of professional approach. In answer to one who questioned such methods, Inspector Shoults wrote cryptically,

boys by Officer Rhoads to Rohland, director of PYO.

by Bernard Palmer

"What difference does it make whether or not the methods are approved by other so-called social agencies? What interests me is that they get the job done."

Once a referral is made to the PYO by the police department a member of the staff calls upon the parents of the youngster involved. "We have the authority to force an audience," Rohland said, "but we seldom have to use it. And if we do, our efforts in that family are usually in vain. We can't do anything constructive with a family until we first win their confidence and convince them of our friendship. We usually can't do anything with a delinquent unless we are able to gain the cooperation of his parents."

The matter, then resolves itself down to finding out where the trouble lies and eliminating it.

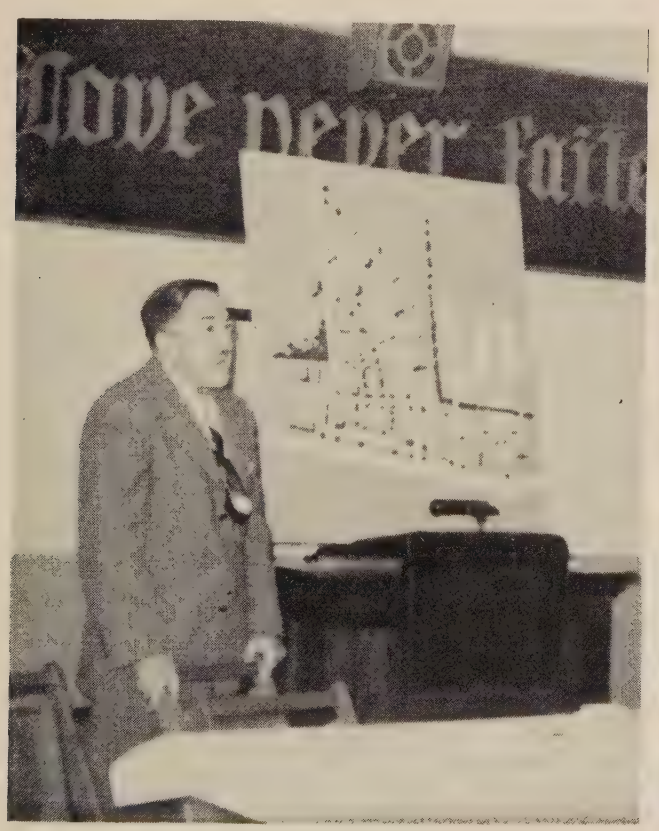
In one case, a boy, 17, was caught in a stolen car. Investigation proved that he had taken it to go joy-riding. Although his folks owned a good automobile, his father had never let him drive it.

Without upholding the boy's actions at all, the worker in the case reported, "I suggested to the parents that it might be wise to let the boy drive the family car once in awhile. The father did so and the boy hasn't been in trouble since."

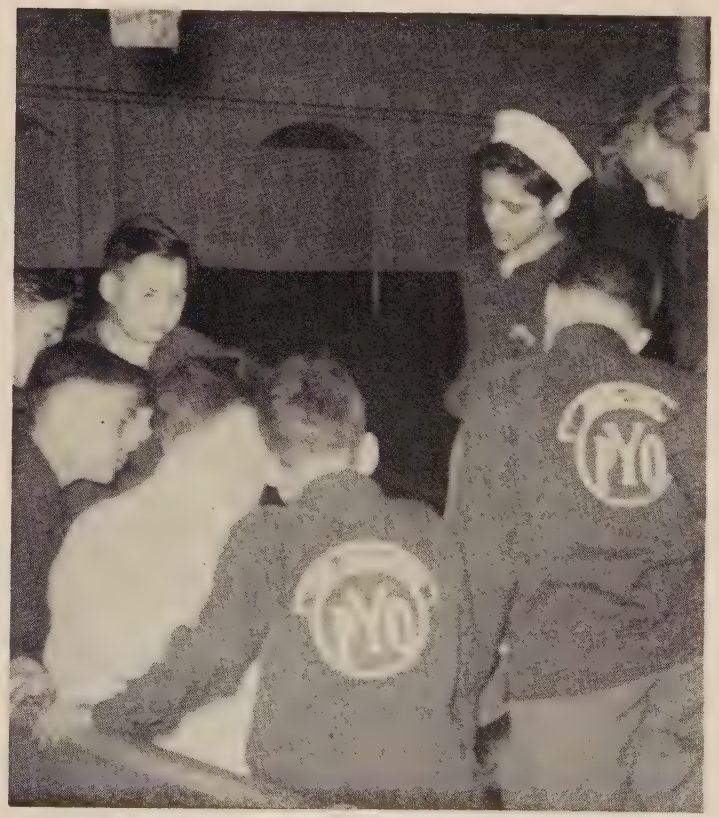
Most of the problems we deal with, however, are far more complex and difficult. There was the father who, shortly after the PYO came into being, drove out to see Rohland and enlist his aid.

"Our son is breaking up our home," the man reported. "He's in trouble all the time and it's come to the point where my wife and I quarrel about him continually."

The youthful minister drove out to the man's home the next morning with a mental picture of a wayward, wild lad of 18 or 20 who was upheld by his mother and punished by his father.



Professor Hammett of the University of Michigan backs PYO by presenting their project for homeless children.



The boys find themselves when they find their real Hero, the Lord Jesus Christ, then they leave their past behind them.

"I was absolutely floored when I got there," Rohland said, "and found a boy, 9—without respect for either man or God—completely incorrigible."

A problem like that isn't solved with one interview. To help the distraught family the PYO enlisted the aid of a nearby evangelical church. The pastor called in the home. Visitation teams stopped by to urge them to go to Sunday school and church. It was a new experience for all three of them, but they went. As the weeks passed the PYO staff worker could notice a decided change in the lad. Today he is a dependable, quiet-mannered boy scout and his folks are respected members in the church.

A pastor himself, the PYO director is quick to testify of the help the evangelical churches of the Detroit area have given to the work. He said, "Their financial support has been important, of course, but even more so is their active help with the families themselves." In addition he has called upon the students of the Detroit Bible Institute and Seminary, who work under his direction, for practical work credit.

Stubby, round-faced Richard Rohland looks more like a successful young businessman than a pastor, with his snappy mustache trimmed to a whisp of black on his upper lip and the faintest hint of a paunch protruding over his belt. He has the quick, nervous movements of a busy executive and a salesman's flair for meeting people and interesting them in the thing that is on his heart. Determined and aggressive, he has never run from a fight when a matter of principle was involved—as those liberals, who would have stamped out the PYO in its early days, soon discovered.

Despite the aggressiveness of the founder and director, the organization is no one man show. The board of directors, men chosen for their consecration and standing in the community, take decisive action in matters of importance. A well-known auditing firm examines the books periodically and financial statements are supplied to those who are interested.

The police department was sympathetic with the efforts of the PYO from its beginning. Far too long, conscientious officers had seen young boys and girls picked up for minor offenses, brought back for more serious charges and finally sentenced to the penitentiary, seemingly without anyone from the outside either knowing or caring.

The police did what they could themselves in straightening out the tangled young lives, but usually there wasn't time for more than a word of advice.

"I think our first and foremost friend has been Inspector Shoults of the Police department's youth bureau," Rohland told us. "He referred cases to us and gave us a great deal of encouragement and advice."

There was opposition, however, in the form of another group which long had enjoyed a monopoly over Protestant juvenile delinquent social work. For two and a half years they were successful in blocking the efforts of the new evangelical group to get cases referred to them by the juvenile courts. However, they were not able to clamp such a ban on the police department and so the PYO was allowed to continue.

Last year Miss Evelyn Palm, who is in charge of the girls' division of the PYO, was invited to speak at a staff meeting of the Detroit police women's division. When she finished, Edwin Morgan, the superintendent of the Police who sat in on the meeting, got to his feet and praised the PYO for its work.

"These people have the answer to the delinquency problem among our youth," Morgan said.

Ever since its humble beginning four years ago the organization has been proving that through Christ it does have the answer, proving it through better citizens and changed lives.

Not long ago a girl, 14, who was involved with two other youngsters about her own age in several acts of vandalism, was referred to Miss Palm. The family had a good income, lived in a nice home in a clean, respectable neighborhood and assumed that Dorothy was getting everything she needed. Her preliminary questioning by police, however, revealed that she and her family seldom, if ever, went to church.

"The parents seemed interested when I talked to them about the importance of church and Sunday school," Miss Palm noted in her files after her first visit. After her second call at the home she was able to report triumphantly, "Mother and daughter were converted the second Sunday that they attended church." The close cooperation between the PYO and an alert, evangelical church had again brought results.

The records of the PYO reveal the great importance of the family and parents in individual cases of delinquency. They prove, without question, what many authorities have long said, that while the children may be the ones who are arrested and punished as delinquents, in most cases the parents are the ones who are at fault. Children who are allowed to grow up without ever learning to answer to authority, without learning respect from their parents, are all too

(*Continued on page* 74)

A Dream Came True

by J. B. Tweter

THINGS looked hopeless for the itinerant evangelist, W. J. McNaughton, and his wife, as they drove along the up-and-down road from Gray Bull to Ten Sleep, Wyo. Their 1913 Cadillac, pulling a trailer, was almost out of gas and they were out of money! It had rained and the road was muddy and slippery. They had no friends in this strange part of the country. Where were 20 gallons of gas to come from to fill their tank? The gray weather seemed to erase what faith they had left.

McNaughton's thoughts reverted to the strange dream he had had last night. It seemed that a woman had come to him, weeping in her need and he had counseled her with a promise from the Scriptures: "If ye shall ask any thing in my name, I will do it." She did not seem to have understood, so he repeated the text. When she still seemed dazed, he had raised his voice and shouted the promise at her.

The effort had awakened him. Then he realized that he had acted like a hypocrite. He had tried to help her with a promise that he would not accept for himself! Ashamed, he awakened his wife and together they knelt beside their bed and committed their trouble to the Lord.

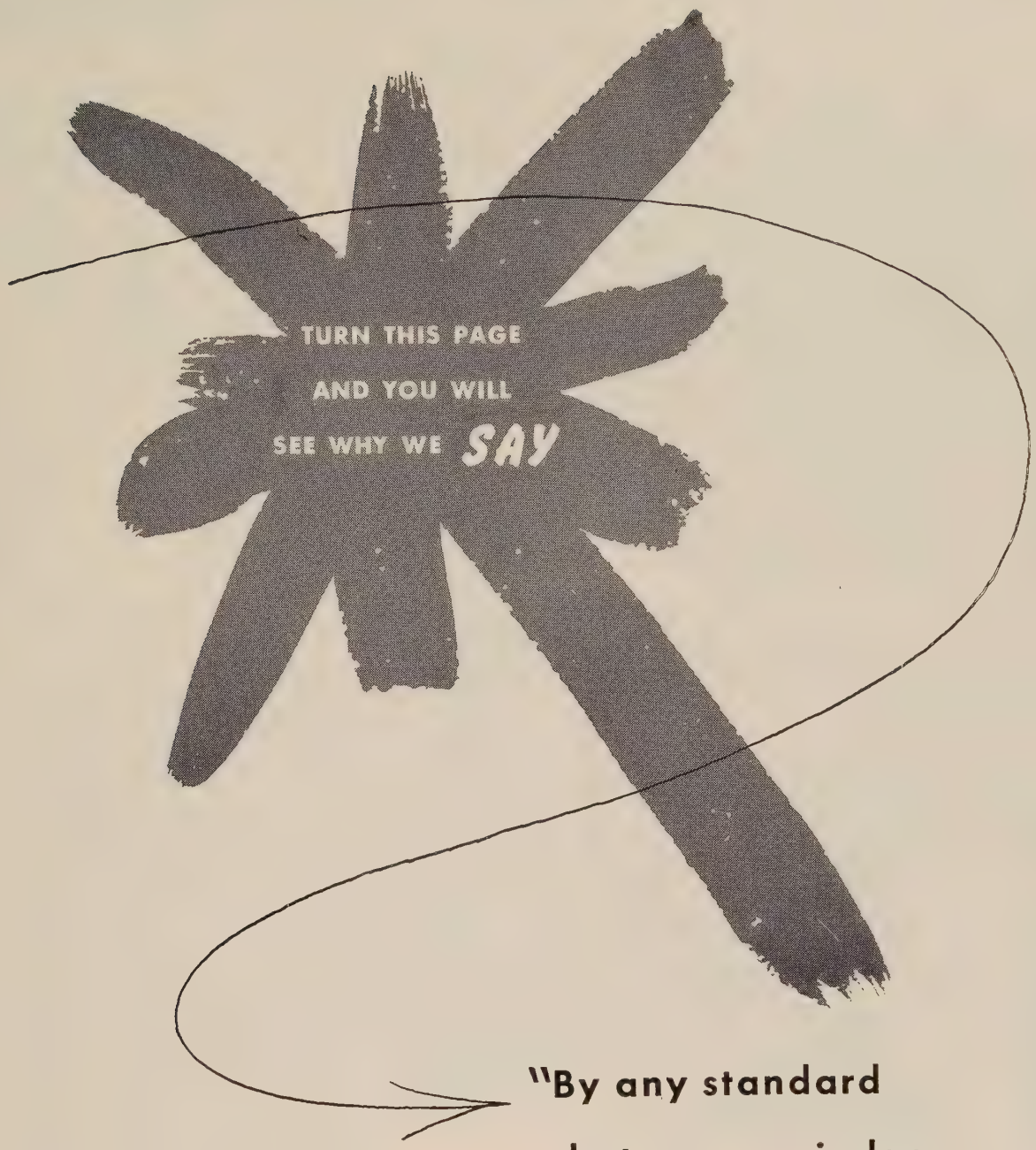
But the next morning as they started out, no one came up to them with either money or gas! So they went on in the gray morning as far as the gas would hold out.

The car nearly slipped off the road and it brought him back to present realities. It would be no picnic to slide into a ditch. He decided that it would be best to stop on a little rise in the road and wait until the road dried up a bit. Soon a man came walking by on the same road they were to take.

"I would give you a ride," McNaughton told him, "but the road is so bad we have decided to wait here till the road dries up."

A big truck came along the road over the next rise and signaled for McNaughton to move aside off the road. He did not like to take that risk, so decided to try to get on his way instead . . . sliding, swinging, the Cadillac and trailer kept on the road. They caught up to the man who was walking. McNaughton stopped and gave him a lift. About 20 miles later McNaughton decided to stop at Ten Sleep and see if he had any gas left, when the hitchhiker spoke up.

"Turn in at the filling station there and I'll fill up your gas tank for you," he advised McNaughton. "You see, I'm the owner of that filling station."



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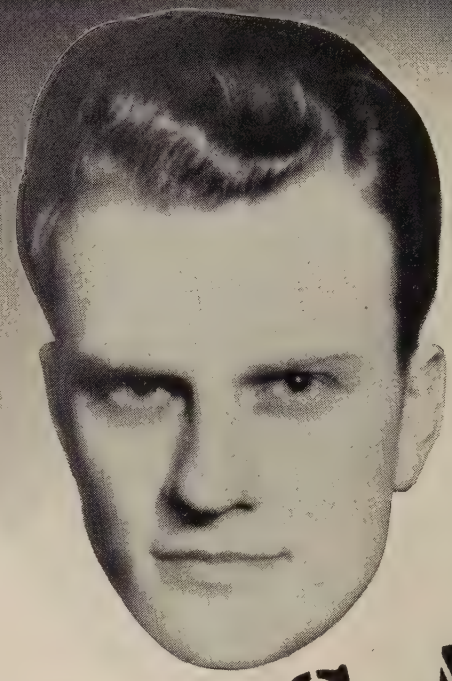

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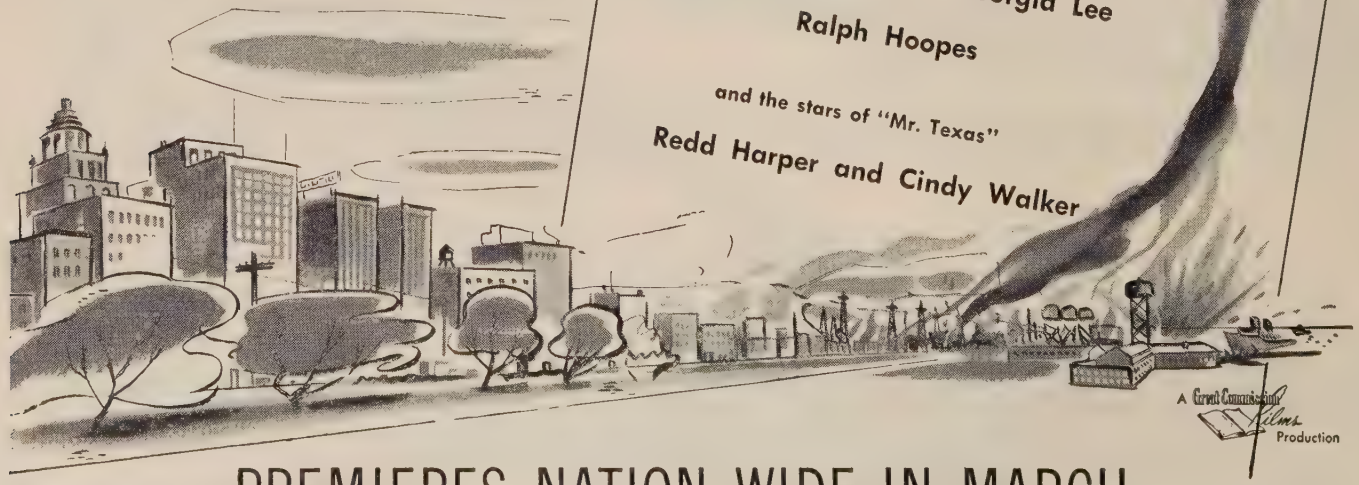

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WORLD

Reds Launch Jewish Purge

Refugees Fleeing in Terror

COMMUNIST RUSSIA has declared war on the Jews.

First evidence of the concerted program of anti-Semitism came when heads began to fall in the satellite nations. There were the rumblings of something bigger to come as arrests were made in Rumania, Czechoslovakia, East Germany and other Iron Curtain dependencies.

Then came the startling statement in mid-January that the Kremlin had discovered a "plot" which already has brought death to members of the Politboro.

Radio Moscow told the world that nine doctors, six of them Jews, had "confessed" to the murders and were trying to kill off top officers of the army and navy.

The Reds declared that the doctors had conspired with "international Jews" and the U.S. government to undermine the Communist regime.

A few days later the puppet East German government sought to forge an iron ring about its 2,800 Jews, survivors of Nazi terror. Like frightened animals the Jews began to flee across the carefully guarded frontier even though their Soviet masters had ordered them to remain in their home districts. The fleeing Jews swelled the numbers of refugees that were pouring daily into West Germany.

Experts in capitals around the world tried to analyze the reasons behind Russia's mad move that recalled Hitler's purges and cold-blooded butchery.

Was the mass offensive against God's ancient people a smart move to win Arab support in the highly strategic Middle East?

JOSEF STALIN
Haman could warn him

Was it possible that a conspiracy actually existed?

Or was it possible that the Red rulers were looking for a scapegoat for their own prodigious failures?

More than one top-flight commentator pointed out that the Jewish purge was Stalin's greatest boner to date. No longer could the "people's democracies" pose as the friends and protectors of the despised racial groups. It looked as though Stalin's name might be listed with Hitler and Haman.

What explanation could be given by Anna Pauker, the deposed leader of Rumania? Or Maxim Litvinov, the clever Jew of an earlier day in Soviet history? Or even Lazar Kaganovich, Stalin's elderly brother-in-law?

Bible students, not completely agreed on the details, felt that the latest developments were linked closely with the inexor-

Europe: Missionary Plum

First-hand Report by News Editor Hitt

WESTERN EUROPE, cultural nest of the New World and central stage of the Reformation, today presents one of the few remaining wide-open fields of missionary opportunity.

At least, that is the opinion of a growing number of evangelical leaders, both in Europe and the U.S., if one can properly assay the results of a recent survey of the major nations of Western Europe.

"France alone has a population of nearly 42 million unevangelized souls," the field director of one of the largest European missionary organizations declared. "Conservative estimates of the Protestant population range to something slightly above 500,000. Thus, if one were to remove from consideration the witness of the national church, there is about one missionary to a million unreached souls."

There is little or no opposition from the government of France to evangelical missionary effort, but leaders indicated that anti-American sentiment is increasing. Many national workers are strongly resentful of the idea that their beloved country should be regarded as a mission field by Americans. "Give us the money and we'll do the job ourselves" is a common cry.

Germany, famed for its great theologians, today is overripe for the simple gospel message.

A state pastor at Cologne, Germany, admitted ruefully that few of his fellow ministers preached what could be regarded as an evangelical message. "Few Christian leaders believe in the inspiration of Holy Scripture and they have no power in their preaching," he stated, almost tearfully.

Spain, professedly 100 per cent Roman Catholic, winces under the Franco dictatorship that is completely subservient to the Roman Catholic church. Yet some 30 or more missionaries, mostly British, are carrying on a quiet, self-effacing ministry in what is generally regarded as the most difficult land on the Continent.

Portugal is responding to Bible truth and it is enjoying almost revival-like atmosphere. Throngs have been brought to Christ in recent years through the efforts of Conservative Baptist and Evangelical Alliance missionaries, as well as other workers from Britain and America.

While Italy is nominally Roman Catholic, its people are quite ready to hear the gospel message. Ironically enough, the land in which the Roman Catholic church, professed bulwark against Communism, contains a greater number of Communists than any nation in Western Europe. Since the Church claims most of the population, there must be many Roman Catholic Communists. The Reds are actually within reaching distance of control of the government.

Throughout Western Europe there are groups of faithful witnesses. One thinks of the thoroughly biblical schools operated by the Belgian Gospel Mission in Brussels, the Bible Institute of Nogent and the European Bible Institute near Paris, and the Evangelical Reformed Church seminary at Aix-en-Provence to mention a few of the strong centers of truth.

In the last few years Mid-Missions, TEAM, the Conservative Baptist Foreign Missionary Society, the European Christian Mission, the European Evangelistic Crusade, and such specialized ministries as Inter-Varsity Christian Fellowship, Youth for Christ, Child Evangelism Fellowship, and the Navigators have sent a number of workers to the "neglected continent."

Today there are perhaps 200 missionaries in Western Europe. Most missionary leaders in the field agree there is still a great need for workers. Even in these perilous days, they predict, revival may come again to Europe.

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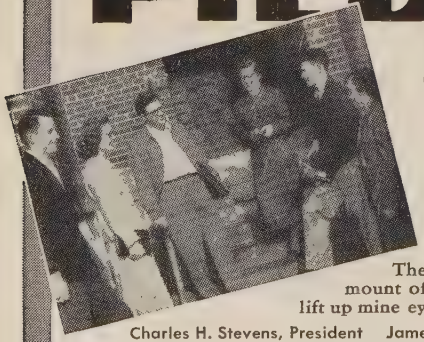

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able program of Almighty God.

Was this move on Russia's part a prelude to the formation of the Great Northern Confederacy that one day would seek to despoil Palestine? To some it might be.

If this were the answer, a greater fact loomed in transcendent glory:

The Bridegroom's coming could be near.

Replaces Slain Leader

THE NATIONAL CHRISTIAN COUNCIL of Korea has announced the appointment of the Rev. Wha Jin Chun, a Presbyterian pastor, as its assistant general secretary.

Chun succeeds the Rev. Wha-Il Pang who allegedly was beaten to death in the Seoul area last December by a U.S. Army lieutenant and three American soldiers.

The Council revealed that it has created a special committee whose purpose it is "to insure in the future the safety and rights of Christian citizens."

Earlier, the Council called upon General Mark W. Clark, commander of the United Nations Forces in Korea, and the U.S. government, "to take measures necessary to tighten up discipline of some UN soldiers violating the rights of Korean civilians."

Natives Admit Slayings

FOUR NEW GUINEA natives, who served as carriers for Walter Erickson and Edward Tritt, pioneer missionaries, have confessed to slaying the two Christian workers on Sept. 27.

Dutch colonial authorities believe that the motive for the murders was robbery since the bearers took the more valuable articles of equipment. A discrepancy in the carriers' stories led authorities to investigate the slayings and resulted in the confessions.

Officials of The Evangelical Alliance Mission stated that the death of the missionaries had stimulated Christian witness around the world. At Kala, in the Belgian Congo, where Erickson's fiancee had been stationed, African Christians wept. An Indian evangelist has expressed his desire to go to New Guinea. Letters have been pouring into the mission's Chicago headquarters expressing the desire of many Christians to dedicate their lives more completely to the service of the Lord.

Brazilian Revival

FURTHER EVIDENCE of revival fervor in Brazil is contained in a recent report from Virgil F. Smith of Santa Catarina.

Through the public ministry of the Rev. and Mrs. W. F. Garvin of Oklahoma City, many throngs have come to know the Savior, it was said. Many healings of the body were reported by the couple.

Absolved in Girl's Death

A FIVE-MAN CORONER'S jury has absolved Evangelist Rufus W. Holmes of Oklahoma of blame in connection with the death of Mary Taylor, 19, of Leroy, Ontario. Miss Taylor, a diabetic since childhood, died after refusing to take insulin because of her faith in the evangelist's healing powers.

At the direction of Dr. Smirlie Lawson, chief coroner for Ontario Province, the jury found that the girl's decision was made of her own free will.

Battle of Hastings

HASTINGS, SITE OF the famous battle which heralded William the Conqueror's invasion of Britain in 1066, was chosen as the springboard for a spiritual invasion of England by Evangelist Eric Hutchings.

Meetings were held in the White Rock theater, attracting crowds said to be three times as many as normally attend the shows.

Conviction of sin caused townspeople to kneel in the streets and cry to God for mercy, according to the official report of the campaign.

John Henderson, Christian member of Parliament, challenged professional and business leaders, to Christ's call.

NATIONAL

Grass Roots Gatherings

A THRONG of at least 20,000 people are expected to attend the six regional Sunday school conventions planned this spring in various centers of the U.S. by the Assemblies of God.

Decision to hold six regional conventions followed the record-breaking first international convention held by the Pentecostal group last year in Springfield, Mo. More than 10,000 persons attended.

Regional conventions were scheduled for Fort Worth, Tex., Feb. 17-19; Fresno, Calif., March 3-5; Portland, Ore., March 17-19; Cleveland, March 31-April 2; Mobile, Ala., April 28-30; and Minneapolis, May 20-22.

Directing the huge program is a three man committee made up of J. O. Savell, assistant general superintendent; Paul Copeland, national Sunday school director; and Charles H. Denton, national Sunday school representative.

Sound Words

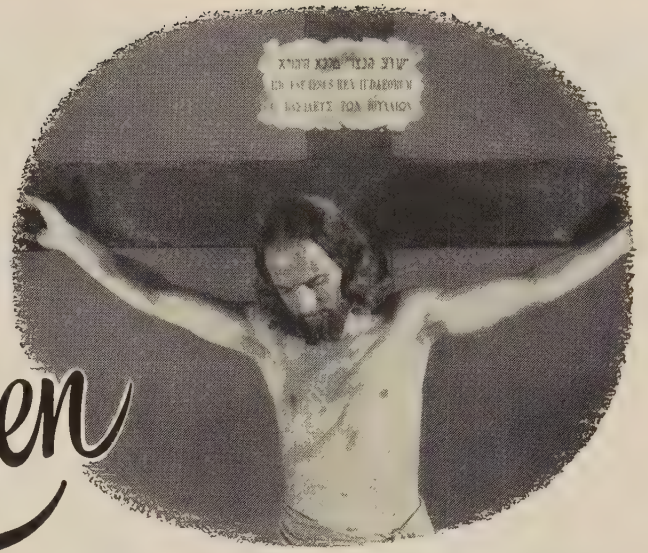
IN LANGUAGE THAT was distinctly evangelical the National Council of Churches, meeting in its second General Assembly at Denver, issued "A Letter to the Christian People of America."

Denying the charge of being a superchurch, the Council declared:

"The constitutional tie which binds us

DENTON, COPELAND, SAVELL
A caravan of inspiration

He is Risen



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Rev. Jacob Peltz

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We are so thankful to be able to minister with food and other forms of relief in some countries behind the iron curtain. From Hungary comes a letter of deep appreciation for a food shipment. Mention is made of each food item, so precious to these hungry people.

For such a worthy cause and such needy people we plead for your prayerful support. While doors are still open to minister with material and spiritual aid, we must not fail. Please do share with us in this Christlike ministry.

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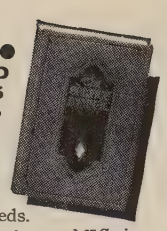

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is our common allegiance to Him as our Divine Lord and Savior. Jesus Christ, crucified and risen, who is for all of us the one and only Head of the Church, drew us together and holds us together, in unswerving loyalty to Himself and to one another, and leads us to seek an ever greater unity."

Paying high tribute to the new Revised Standard Version of the Bible, the letter stated that "the Bible is the record of God's self-disclosure to mankind, where the knowledge of His redemptive love is found, and where men are confronted with Jesus Christ. Through the Bible we have communion with God. The Bible is in a unique sense the Word of God."

Speaking on behalf of the Church's responsibility to witness, the epistle said:

"Evangelism, the confrontation of men with Jesus Christ so that they may accept Him as their Savior and follow Him as their Lord in the fellowship of the Church, is the Church's primary task."

President's Prayer

CHRISTIANS OF THE NATION expressed keen satisfaction that President Eisenhower launched his new administration with a prayer at the inaugural ceremonies.

When he took the oath of office he placed his hand upon George Washington's Bible. It was opened to Psalm 127 which contains the verse: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

The President's personal Bible was opened to II Chronicles 7: 14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

There was some encouragement, too, in the revelation that most of the members of the upper house of the 83rd Congress were Protestants. Only one Senator reported he had no religious affiliation, William Langer of North Dakota.

Victory in Akron

THE AKRON BOARD of Education has voted to allow the local Gideon camp to distribute Bibles to children through the public schools.

Under the plan approved by the board, New Testaments, Psalms and Proverbs will be given to pupils whose parents sign a request for them.

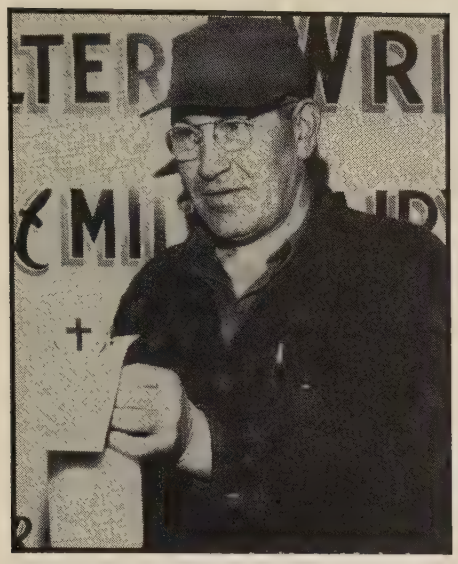
Controversy over the Gideon request to distribute Bibles to school children began four years ago. At that time a Gideon asked permission to pass out Scriptures to children from the fifth to twelfth grades.

DENOMINATIONS

Denominational Drives

AN INTENSIVE EVANGELISTIC campaign throughout eight states of the Southeast was mapped in Chattanooga recently at a meeting of 150 leaders of the Methodist church.

The campaign, said to be the Church's largest single evangelistic effort to date, will be launched in April. It will have as its slogan, "You Need Christ Now!" Leaders hope to enroll 200,000 new church mem-



Walter A. Wright, Jr., a Delmar, N. Y., milkman, displays one of the go-to-church cards fitting over the top of a milk bottle which he and his co-workers distributed to several thousand residents of his community in a drive to increase church attendance.

bers, as a result of the participation by more than 5,000 local churches.

Meanwhile, a similar intensive drive was being planned by Southern Baptists in 1955. Revivals in 12,000 churches will be held simultaneously in churches west of the Mississippi.

In a planning meeting at San Antonio, some 5,000 persons present heard Howard E. Butt, Jr., young Corpus Christi, Texas, Baptist layman, assail the "tragic commonplace of mediocre service to God."

"Lukewarm Christianity will never reach this generation," he declared. "Only God-intoxicated men can bring the flaming message."

Basketball Gospelers

TEN STUDENTS of Milligan College, near Johnson City, Tenn., recently staged a tour of basketball evangelism. They presented their program "to show how Christianity can be tied to everyday life and to promote Christian sportsmanship."

Each game started with prayer. At half-time a Milligan men's quartet sang gospel numbers and one of the students gave a talk. After the game the group presented a message entitled "Christian Education—the Hope of the World."

Christian Communists

THE BODY known formerly as the Methodist Federation for Social Action, branded by Congressional committees as a Communist front organization, was ordered to drop from its corporate name the word *Methodist*. This was ordered by the general conference of the church despite the fact that the Federation lists more than a dozen Methodist bishops in its membership.

Now it is revealed that a recognized Methodist leader writes in an official Methodist publication, the *Christian Advocate*, that there are two kinds of Communists: Marxian and Christian.

Author of the candid article is Bishop Ralph A. Ward, who served his church for many years in China. He is a brother of

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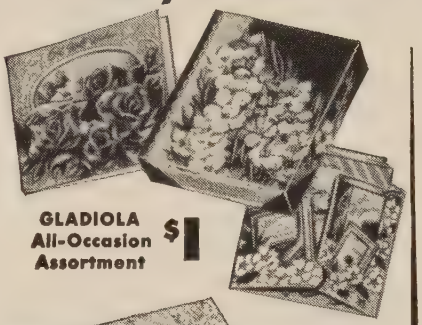

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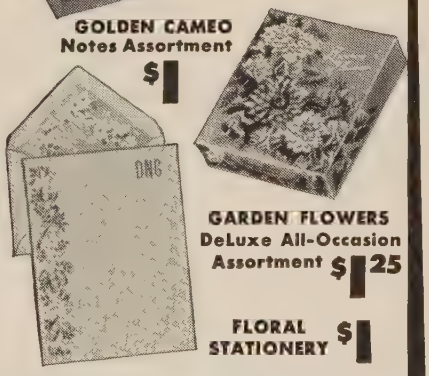

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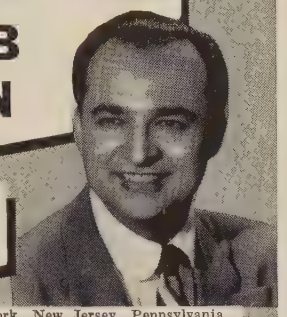
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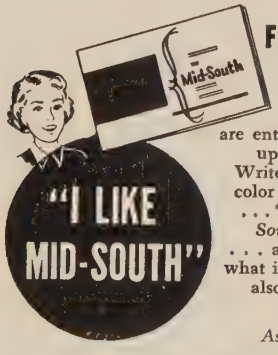

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Serving God and Country

by Ann Patterson

THE Lord has placed a definite burden on my heart regarding the need for born-again, Bible-believing and Bible teaching, chaplains.

As an ex-WAVE and the wife of a Navy pilot, I am deeply grateful for the way in which the Lord has used two of the several chaplains I have known. A Navy chaplain, Lt. Comdr. W. Ted Fix, led Mr. Patterson to accept Christ Jesus as Savior, then performed our marriage ceremony two weeks later. More recently an Air Force chaplain has helped us grow in grace and the knowledge of our Lord and Savior. My prayer is for more chaplains who shall "earnestly contend for the faith."

Take this letter from the chaplain of the 24th Infantry Division serving in Korea:

"You have some nights of your life so engraved in your memory that you'll never forget them. Last night at Mobile Army Surgical Hospital was such a night. Walk with me through the hospital.

"Over there is a lad from Tennessee. He wanted to see a Protestant chaplain. His legs were blown off by a land mine and he is partially blinded. The nurse whispers that he probably isn't going to make it. He is conscious but doesn't seem to realize the seriousness of his condition.

"You ask him simply, 'What can I do for you lad?'

"He replies, 'Just read a few verses of Scripture and say a nice prayer.'

"You talk to him a few minutes and then begin to recite a Psalm and another and another . . . and they all seem to fit. You are amazed at your selections and a little prayer ascends from your inner soul. *Thank God I memorized those Psalms, used the right ones, got the proper meaning in their recitation.*

"The injured soldier smiles and presses your hand. You pray again . . . prayers of general confession, prayers for pardon and the beautiful words of assurance . . . tremble from your lips. You know he is going to die but that his soul will live. Again he smiles and says, 'Thanks, Chaplain. Thanks, I'm all right now.'"

In the United States there is one preacher to approximately 500 persons. The number of chaplains authorized is in the ratio of one to about 800 military personnel, varying with each service. During World War II there were more than 11,000 chaplains. By June 1950 there were less than 2,000 on duty.

The chaplain comes in contact with hundreds of young men, some of whom never have attended a house of worship. Many of them have never heard the Gospel of Jesus Christ.

Because the chaplain is so readily available and is accepted as a member of the military unit, he has opportunity rarely afforded the civilian pastor in counseling men about the practical and crucial issues of life.

This relationship is indicated by the sign which hung on one chaplain's door: "If you have troubles, come in and tell us. If you don't, come in and tell us how you manage."

There are countless opportunities for the chaplain to reach the unsaved and to minister to the Christian soldiers, too. When the battle rages the chaplain sometimes has his greatest opportunities.

Lt. Comdr. W. Ted Fix, Lt. Comdr. Ann Fogle (now Mrs. Patterson) and Lt. Comdr. E. R. Patterson after military wedding ceremony.

Chaplain Henry E. Austin, a gospel-preaching chaplain, recounts some of his recent experiences:

"At the moment I have my fox-hole dug right on top of Bloody Hill 676, elevation 2,000 feet, straight up! We paid for 676 with many men wounded and several killed. Last night was the roughest since I joined the 2nd Battalion, so I stayed up all night and helped the doctors. It was 4 a.m. before we could evacuate the last wounded, because we had to carry them over two and a half miles along a mountain ridge under enemy fire in the drizzly dark. I helped as a stretcher bearer, prayed with the seriously wounded, and tried to give some comfort to the men.

"The view from my fox-hole is beautiful and one thing is sure—I'll never forget this mountain. We expect to hold a special thanksgiving service tomorrow. You'll be interested to note *The Secret Place* reading for June 10 was entitled *A Mountain to Climb* — coincidence, isn't it? Keep praying—God is blessing, over 200 men have accepted Christ out here and to date I have baptized 97 of our fighting Marines."

Dr. Harry F. Ward, professor emeritus of Union Theological seminary, whom Dr. Louis Budenz and Dr. J. B. Matthews charged, under oath, was a loyal supporter of the Red party. Their testimony was also confirmed by Elizabeth Bentley.

Bishop Ralph Ward's recent contacts with the Reds in China apparently has not changed his attitude toward Communism.

Denominational Growth

MEMBERSHIP in the Church of God, with headquarters at Anderson, Ind., increased 10 per cent during 1952, denominational officials declared. The Church now reports a membership of 113,285 members in the U.S. and Canada.

The Protestant Episcopal Church reports a gain of 2.74 per cent for the same period, with a current membership of 2,715,825.

EVANGELISM

Postmen's Holiday

SOME of the leading evangelists of the nation gathered for a conference sponsored by the International Association of Evangelists early in January in the Evansville (Ind.), Rescue Mission.

Taking a postman's holiday, the gospelers held nightly public sessions which resulted in packed houses and a large ingathering of souls. Included among the notables were Dr. Hyman Appelman, Dr. William Ward Ayer, Merv Rosell, Jesse Hendley, and a number of highly talented Christian musicians. Presiding at the various sessions was Arthur W. McKee, of Winona Lake, Ind.

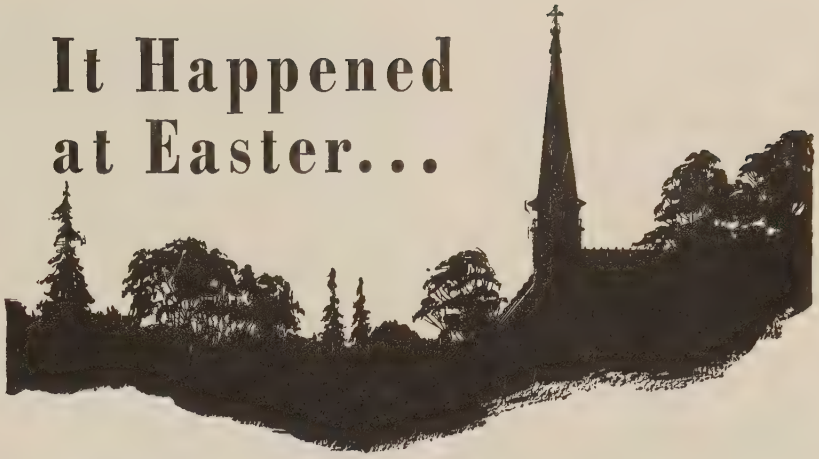
With the Evangelists

EVENTUAL FALL of Josef Stalin was predicted by Dr. Hyman Appelman in an address given recently in Dayton, Ohio, entitled "Will Eisenhower Stop Stalin?" ■ Evangelist Eddie Wagner and his song leader, James Stoutenborough reported 305 decisions for Christ in their recent campaign in Central Baptist Church, Williamsport, Pa. ■ British evangelist, Alan Redpath, preached to huge throngs in Boston's Mechanics building in January. Some 300 churches cooperated in the effort. ■ Dr. Robert Cook, president of Youth for Christ International, was the principal speaker at the premiere rally of Youth for Christ at Greater Pittsburgh. ■ Evangelist Guy Libbey of Des Moines conducted 16 successful crusades in 1952. ■ The 877 persons who signed decision cards in Merv Rosell's Galesburg (Ill.) Area Crusade were referred to some 100 participating churches. ■ Jack Shuler and his evangelistic team addressed throngs totaling more than a half million in 1952, he reports. ■ A popular University of Kentucky football star confessed Christ as Savior in the campaign conducted by Evangelist George Sweeting at Lexington. ■ Dr. William Ward Ayer led a brief but effective campaign in Trinity Baptist Church, Grand Rapids.

Antidote to Juvenile Crime

FOLLOWING THROUGH on the announced program of Youth for Christ to win a million teen-agers to Christ this year, Evangelist Don Lonie of Detroit conducted a month-long campaign recently in Minneapolis.

It Happened at Easter...

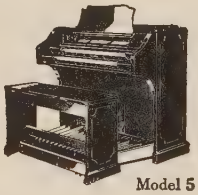


"I always watched a man in the fifth pew," a pastor said the other day, "and from his far-away look I could tell pretty well if the message I was trying to bring to the whole congregation was getting through effectively. . . . You know it *is* hard to put into words the glory, triumph, and hope for the world that Easter means.

"Then we got our Baldwin organ, and on Easter morning I watched my 'friend' in the fifth pew. I saw a new look in his eyes . . . as the glorious voice of the Baldwin brought new richness and depth to our music, deeper meaning to our service!"

Let the
BALDWIN Electronic Organ
Bring New Meaning to Your Service

Model 10



Model 5

You can still have a Baldwin Organ installed in time for your Easter Services. See your Baldwin Dealer today!

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THE BALDWIN PIANO COMPANY, CINCINNATI 2, OHIO
BUILDERS OF BALDWIN GRAND PIANOS • ACROSONIC SPINET PIANOS
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1445 Rhode Island Avenue, N. W.
Washington 5, D. C.

5 ways* to make your community conscious of your Sunday school

. . . my answer to the statement—

Clate A. Risley

"NOBODY IS INTERESTED IN THE SUNDAY SCHOOLS OF AMERICA . . .

people are only interested in their own Sunday schools."

The above statement made recently in my office prompted the writing of a folder entitled, FIVE WAYS TO MAKE YOUR COMMUNITY CONSCIOUS OF YOUR SUNDAY SCHOOL.

* ***Write for Your Free Copy...***

Every pastor, Sunday school superintendent or worker should read this helpful folder. We'll be pleased to send you a copy.

CLIP AND MAIL TODAY

CLATE A. RISLEY **CL33**
General Secretary

NATIONAL SUNDAY SCHOOL ASSOCIATION

542 S. Dearborn Street • Chicago 5, Illinois

Please send me a copy of *"Five Ways to Make Your Community Conscious of Your Sunday School."*

*Name*_____

*Address*_____

*City*_____ *Zone*____ *State*_____

*Position*_____

*Church*_____

Victim of a polio attack eight years ago, Ronald Kolk of Des Moines, Iowa, studies a Moody Bible Institute correspondence course while his pastor, Rev. I. Brown of the First Federated church, "audits." Ronald is unable to move either his hands or legs.

The meetings, held under the auspices of Minneapolis Youth for Christ, were scheduled for week nights in various sections of the city in an effort to reach as many young people as possible.

Minneapolis was swept by a wave of juvenile crime in 1952. Local juveniles committed 29 per cent more major crimes in the first nine months of 1952 than in the entire year of 1951, according to Minneapolis authorities.

George M. Wilson, Minneapolis YFC director, declared: "We know that Jesus Christ has the answer to the troubled minds and hearts of teen-agers."

PRESS

Bible in Modern Korean

DISTRIBUTION of the first Bible translated into modern Korean has been started in Seoul. The edition of 100,000 copies will be sold in bookstores and given to orphanages, hospitals and prisoner-of-war camps.

Publication of the Hankul Bible is in the nature of a personal triumph for Dr. Young-Bin Im, general secretary of the Korean Bible society. He has been identified with the project since its inception.

The translation was the only item saved from the Bible House when Seoul fell. It was smuggled out of the Korean capital in earthen jars for safekeeping. Later Im carried it to Pusan and then to Japan where he re-translated 400 pages destroyed by the Communists.

RSV: Pro and Con

A NEWSPAPER in Manchester, N. H., editorially criticized the new Revised Standard Version of the Bible as a recent note in the continuing controversy over the value of the new translation.

"Glaring errors" in the RSV were described by the Rev. Bruce M. Garnsey, Baptist pastor, who charged in a letter to the newspaper that the new version was "being sold to the American public in the manner that a new soap might be introduced into the market."

The newspaper, in a front-page editorial, supported Garney's position.

Across the nation the Bible translation still was a target of both praise and blame. Most active in the campaign against the new version were evangelicals associated with the American Council of Christian Churches.

The National Association of Evangelicals gingerly took a stand of non-sponsorship of the version, awaited detailed evaluation of the book by evangelical scholars.

Southern Baptists and the Assemblies of God have officially stated they will continue to follow the King James Version in their Sunday school lessons.

One of the most significant developments in the controversy was the decision of the Evangelical Theological society to appoint a committee to consider the advisibility of fostering an evangelical version "careful in scholarship and true to the biblical text and doctrines of the Christian faith."

The group elected Dr. Frank J. Neuberg of Wheaton college as president.

Another move to investigate the possibility of producing a modern language version of the Bible suitable for evangelicals was approved by the Rocky Mountain Regional Conference of the Independent Fundamental Churches of America.

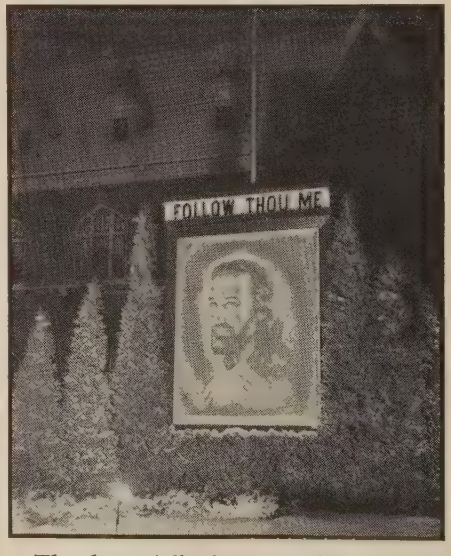
The IFCA group went on record as rejecting the RSV and recommended the continued use of the King James Version.

Probe of Obscene Literature

WIDESPREAD CIRCULATION of magazines and books stressing sex and crime is a "symptom of moral laxity among our people," a spokesman for the National Council of Christian Churches told a Congressional committee investigating pornographic literature.

Dr. Samuel McCrae Cavert, NCC general secretary, said the problem of improper publications must concern "not only churches,

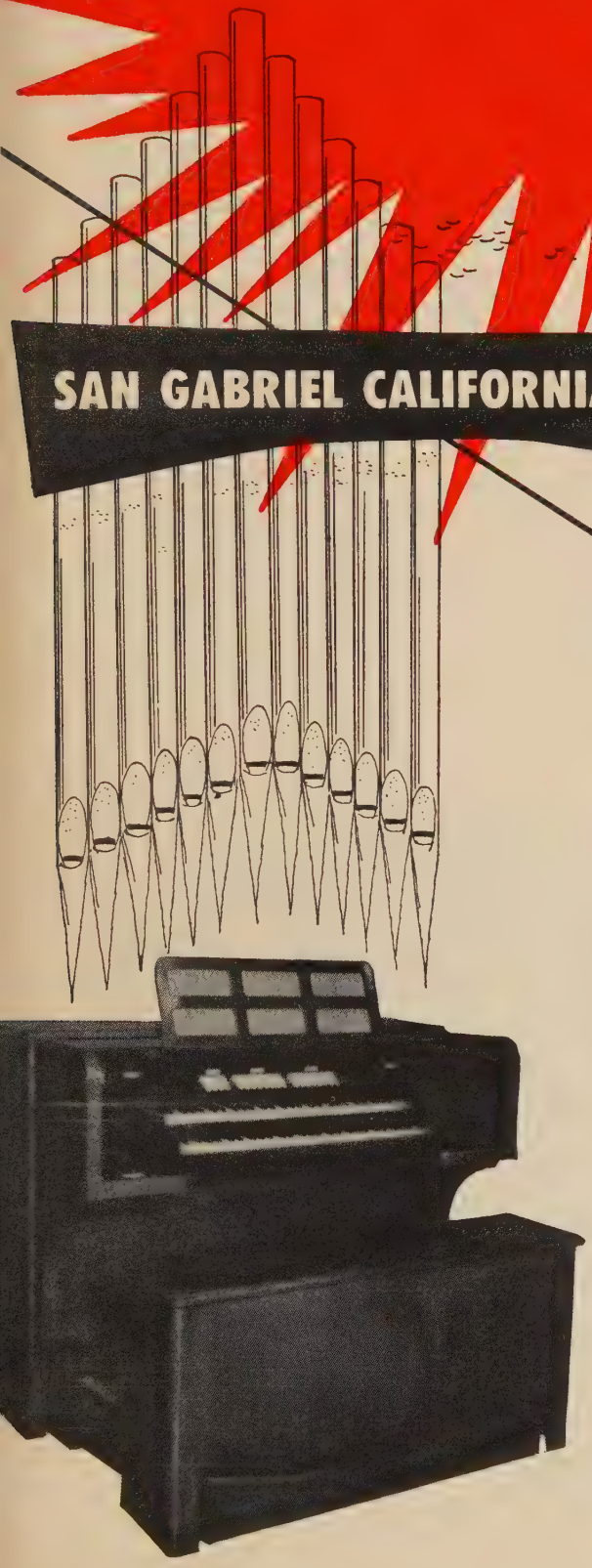
(*Continued on page* 73)



This huge full-color original painting of Christ, with the accompanying text, serves as a striking Lenten display on the lawn of the Ascension Lutheran church in Milwaukee, Wis. The portrait of Christ was painted by Carl Thelin, commercial artist, according to the Rev. Hoover T. Grimsby, pastor of Ascension church.

COMPLETE RESULTS

SAN GABRIEL CALIFORNIA UNION CHURCH WINS TOP HONORS!



The Sunday School wins the beautiful, complete, two-manual genuine WICKS pipe organ—built by the same craftsmen who build the great Wicks cathedral organs. A singing church and Sunday school is a victorious one. And to stimulate even better singing, there is nothing more effective than a beautiful instrument such as the one that will be going into the San Gabriel Union church. The value is $3,950.

Pastor, Ralph E. Stewart goes to Palestine with the "Flying Seminar." He gets a 36-day, all-expense trip which includes meals, hotels, plane fare, lectures, insurance and guided tours with "on-the-spot" research in France, Italy, Egypt, Lebanon, Syria, Jordan, Israel, Greece, Switzerland and England. The value is $1,500.

Superintendent of Sunday school, Andrew Davidson goes to Palestine with well-known "Gretzinger Tours." This is a 25-day, all-expense trip via TWA airlines. The award includes meals, hotels, plane fare and side tours. He will ride a camel to the pyramids, go by boat on the Sea of Galilee from Tiberius to Capernaum, visit both Arab and Jewish Palestine, visit Rome, Paris, London, Cairo, Damascus, Athens. The value is $1,295.

Nothing finer for Church Services . . . than the WICKS ORGAN!

Interior of Peace Memorial Church, Chicago —and new Wicks Organ.

this is a great instrument . . . "*custom-built*" for YOU and best meets every need

many exclusive features guarantee lasting service . . . at minimum cost

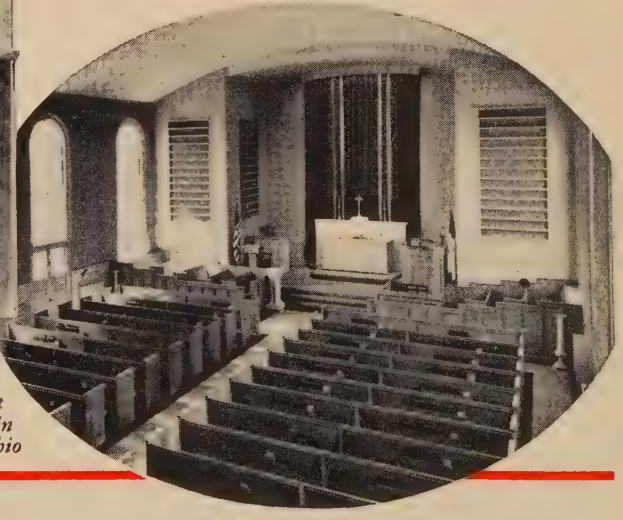
When selecting the instrument for your church . . . first investigate the WICKS ORGAN . . . *a genuine pipe organ.* Its tonal grandeur . . . visual beauty . . . and over-all dependable character . . . will solve your music problem.

The first demonstration of this instrument will be an inspiring and memorable experience. Distinguished organists everywhere . . praise the craftsmanship and design of the WICKS ORGAN . . . and unhesitatingly recommend it to music committees.

The WICKS ORGAN CO. is indeed pleased to have participated in the Christian Life 1952 Sunday School Contest. Our best wishes and congratulations are extended to the fortunate winners.

For additional information about the WICKS ORGAN —and its numerous exclusive features, please write for free booklets. There is no obligation, of course.

Note the chamber installations of this important Wicks Organ in Cincinnati, Ohio



The Wicks console and demonstration organ featured at recent Boston American Guild of Organists Convention.

WICKS ORGANS

WICKS ORGAN COMPANY

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Class A Winners

(800 or more Average Attendance)

First Prize

First Baptist Church
Dr. Vance Webster
Eugene, Oregon

Second Prize

King St. United Brethren Church
Rev. Clyde W. Meadows
Chambersburg, Pa.

Third Prize

First Assembly of God Church
Rev. James E. Hamill
Memphis 6, Tenn.

Fourth Prize

Third Presbyterian Church
Rev. H. M. Hildebrandt
Springfield, Ill.

Fifth Prize

Moline Gospel Temple
Rev. Charles L. Hollis
Moline, Ill.

Sixth Prize

First Baptist Church
Rev. H. H. Savage
Pontiac, Mich.

Seventh Prize

Central Assembly of God Church
Rev. C. E. Blair
Denver 9, Colo.

Eighth Prize

Lake Ave. Congregational Church
Dr. James Henry Hutchins
Pasadena, Calif.

Honorable Mention

Class A

Gospel Lighthouse, Dallas, Texas
Rev. J. C. Hibbard

Class B

Bethel Temple, Ft. Worth, Texas
Rev. Charles R. Jones

Arlington St. Baptist Church, Akron, Ohio
Rev. George W. Terjung

Fourth Presbyterian Church, Spokane, Wash.
Rev. W. J. Antisdale

Bethesda Evangelical Free Church, Minneapolis 6, Minn.
Rev. H. B. Prince

First Baptist Church, Minneapolis 2, Minn.
Rev. Curtis Akenson

Grandview Park Baptist Church, Des Moines 17, Iowa
Rev. A. M. Veltman

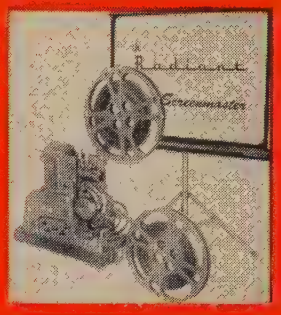
Garr Auditorium, Charlotte, N. C.
Rev. Alfred G. Garr

Evangelistic Tabernacle, Vancouver, B.C., Canada
Rev. W. J. E. Baster

First Presbyterian Church, Tacoma, Wash.
Rev. Robert C. Duhs

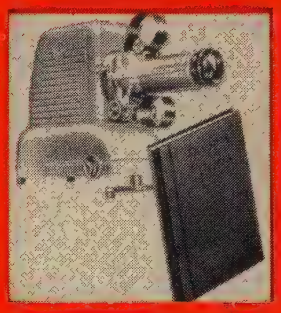
Class A Prizes

First Prize



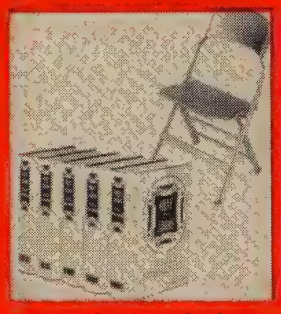
Ampro Projector, Radiant Screenmaster

Second Prize



200 Lillenas Hymnbooks, Viewlex Projector

Third Prize



35 Clarin Chairs, Zondervan Commentary

Fourth Prize

Scripture Press Visual Aid Kit, Master Addresser

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300 Watt Projection Lamp

Model V-2CL—150 watt available

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Class B Winners

(500-799 Average Attendance)

First Prize

Trinity Methodist Church
Dr. Robert Shuler
Los Angeles, Calif.

Second Prize

Campbell Ave. Baptist Church
Rev. J. H. Watt
Windsor, Ont., Canada

Third Prize

First Assembly of God Church
Rev. B. Owen Oslin
Ft. Smith, Ark.

Fourth Prize

Second Brethren Church
Rev. George Peek
Long Beach, Calif.

Fifth Prize

Church of Christ
Rev. Paul Jones
Hillsboro, Ohio

Sixth Prize

Forward Baptist Church
Rev. J. Scott
Toronto, Ont., Canada

Seventh Prize

Bethel Temple
Rev. Clyde A. Henson
Sacramento, Calif.

Eighth Prize

First Church of the Nazarene
Rev. R. T. Williams, Jr.
Oklahoma City, Okla.

Honorable Mention

Class C

Huisache Ave. Baptist Church, San Antonio, Texas
Rev. Claud J. Bonam

Grace Conservative Baptist Church, Nanuet, N. Y.
Rev. Leslie B. Flynn

Iglesia Biblica, Guatemala, C. A.
Rev. Paul Echeverria

Trinity Baptist Church, Portland, Ore.
Rev. John Wobig

Grace Evangelical United Brethren Church, Bloomington, Ill.
Rev. H. I. Newell

Calvary Temple (Soul's Harbor), Minneapolis, Minn.
Rev. Gordon K. Peterson

First Church of the Open Bible, Des Moines, Iowa
Rev. Frank W. Smith

Christian Fellowship Church, Hammond, Ind.
Rev. Samuel R. McDill

Bethel Pentecostal Church, Windsor, Ont., Canada
Rev. William Fitch

Escuela Dominical de la Iglesia Evangelical Pentecostal Church, Holguin, Cuba
Rev. Einar G. Peterson

Class A Prizes

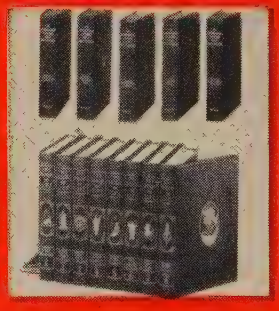
Fifth Prize

Standard 35 mm. Filmstrips, Monroe Folding Table

Sixth Prize

50 Singspiration Records, RCA Victor Record Changer, Westminster Bible Maps

Seventh Prize



Rudin's Book of Life, Eerdmans Bible Encyclopedia

Eighth Prize

75 Tabernacle Hymn Books

Class B Prizes

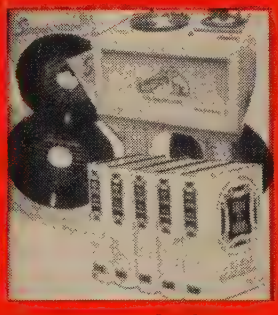
First Prize

75 Clarin Folding Chairs

Second Prize

12 Moore Choral Gowns, 100 Rodeheaver Hymnals

Third Prize



RCA Record Player, Singspiration Records, Zondervan Commentary

Fourth Prize

Golde Projector, Radiant Screenmaster

Class C Winners

(250-499 Average Attendance)

First Prize

First Baptist Church
Rev. J. S. Bell
Hindman, Ky.

Second Prize

Church of God
James M. Beaty, Missionary in charge
Bernard Lacombe, Pastor
Port-Au-Prince, Haiti

Third Prize

First Baptist Church of Lakewood
Rev. Harold S. Carlson
Long Beach, Calif.

Fourth Prize

Second Free Methodist Church
Rev. Verdon R. Dunckel
Indianapolis, Ind.

Fifth Prize

First Evangelical United Brethren Church
Rev. L. Jack Fix
San Diego, Calif.

Sixth Prize

Sudan Interior Mission, Oke Odde
Rev. W. C. McIvor
Nigeria, W. Africa

Seventh Prize

Davis Creek Nazarene Church
Rev. Dennis E. Wyrick
Charleston, W. Va.

Eighth Prize

Assembly of God
Rev. James C. Dodd
Broken Arrow, Okla.

Honorable Mention

Evangelical Free Church, Moline, Ill.
Rev. Ray Schulenburg

Minneapolis Gospel Tabernacle, Minneapolis, Minn.
Rev. F. J. Lundquist

Clarenceville Methodist Church, Farmington, Mich.
Rev. Elsie A. Johns

Foursquare Church, Decatur, Ill.
Rev. K. W. Erickson

Class D

Bethel Tabernacle, Watsonville, Calif.
Rev. C. A. Ellenwood

Free Methodist Church, Topeka, Kan.
Rev. C. S. Meinhardt

East Side Church of the Nazarene, Springfield, Ohio
Rev. Walter Vastbinder

Terrace Parke Baptist Church, Evansville, Ind.
Rev. Jonathan M. Swatzell

Pleasant Grove Baptist Church, Houston 10, Texas
Rev. McCardell

Ahtanum Pioneer Congregational Church, Yakima, Wash.
Rev. Ralph M. Hetrick

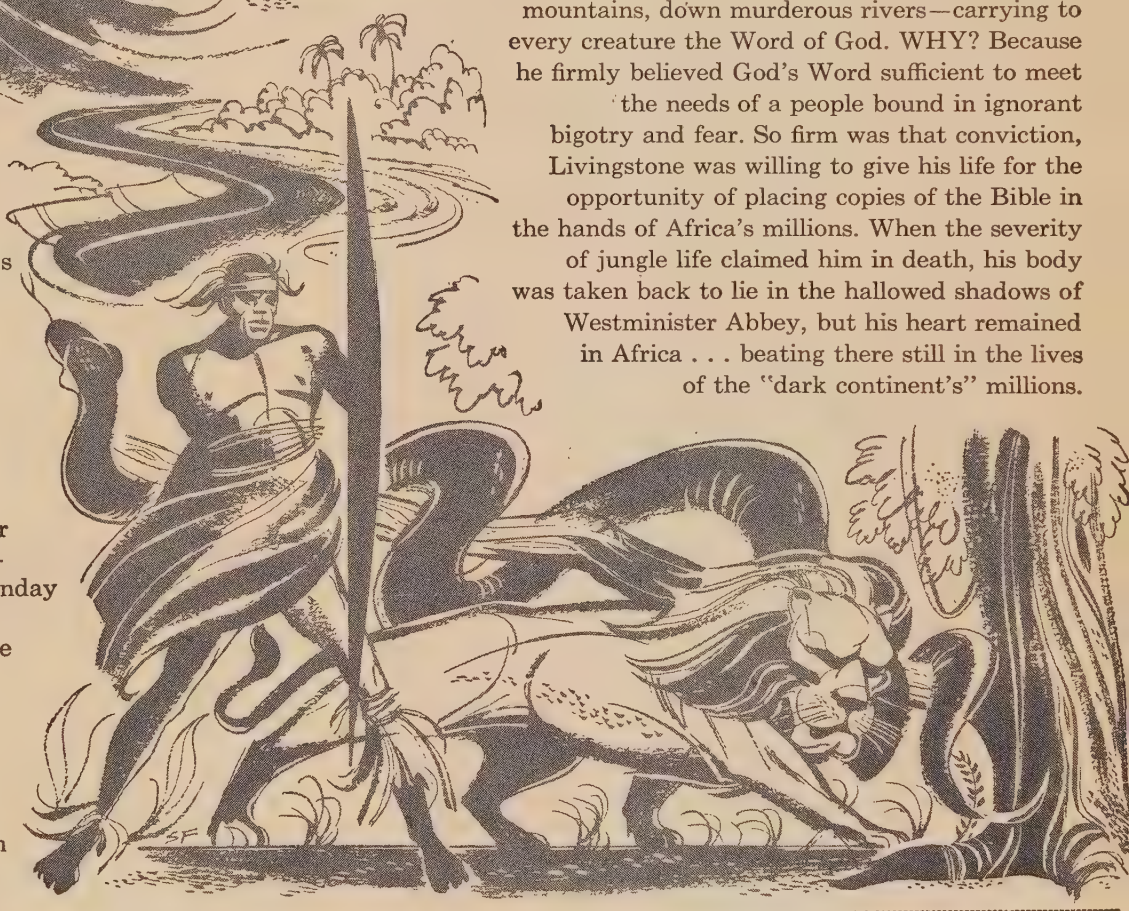
GOD'S WORD IN ACTION SERIES • NO. 3

his heart chose the jungle

because he believed God's Word . . . all of it . . . to be of prime importance

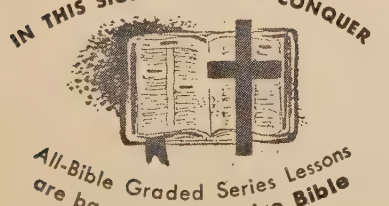
Deep in the dark reaches of the African jungle throbs a beat—a beat more insistent than the pulse of the tom-tom. It is the beat of a human heart—a man's heart—the heart of David Livingstone!

Here was a man who lived with a dream—a dream that every black man and woman of Africa should someday hear the glad news of a Saviour who came to redeem all men. He spent his days in labor for the realization of that dream—tramping thousands of miles through savage jungles, across scorched earth, over grueling mountains, down murderous rivers—carrying to every creature the Word of God. WHY? Because he firmly believed God's Word sufficient to meet the needs of a people bound in ignorant bigotry and fear. So firm was that conviction, Livingstone was willing to give his life for the opportunity of placing copies of the Bible in the hands of Africa's millions. When the severity of jungle life claimed him in death, his body was taken back to lie in the hallowed shadows of Westminister Abbey, but his heart remained in Africa . . . beating there still in the lives of the "dark continent's" millions.



Today, too, there are millions in America who do not know the good news of salvation. It is up to you to make sure that your Sunday School teaches God's Word . . . all of it . . . from nursery age through adulthood. The ALL-BIBLE GRADED SERIES lessons are based on that Word of God—all of it—from cover to cover. Tailored to the needs of every age-group. These lessons are the answer to your requests for a Bible-centered, Christ-exalting Sunday School curriculum. God's Word is of prime importance in your choice today.

Send for your free copy of the book—HOW FIRM A FOUNDATION—now ready in the 1953 edition. Let it provide detailed information on how you may give the entire Bible to your Sunday School with the ALL-BIBLE GRADED SERIES.



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Class B Prizes

Fifth Prize

Scripture Press Visual Aid Kit

Sixth Prize

Monroe Folding Table, Rudin's *Book of Life*

Seventh Prize

Master Addresser, Standard Pict-O-Graph Sets

Eighth Prize

Eerdman's Bible Encyclopedia, Judson Banners

Class D Winners

(100-249 Average Attendance)

First Prize

Church of God
Rev. John J. Cody, Jr.
Jefferson, S. C.

Second Prize

Woodbrook Pentecostal Chapel
Rev. Patrick Ryan
Trinidad, B. W. I.

Third Prize

Christian Tabernacle
Rev. Paul J. Sorensen
Canton, Ohio

Fourth Prize

Clayhole Brethren Church
Rev. Sewell S. Landrum
Clayhole, Ky.

Fifth Prize

Westside Nazarene Church
Rev. Kenneth Vogt
San Jose, Calif.

Sixth Prize

Salem Evangelical United Brethren Church
Rev. A. E. Clark
Cardington, Ohio

Seventh Prize

Bible Presbyterian Church
Rev. L. G. Gebb
Lakeland, Fla.

Eighth Prize

Mission Covenant Church
Rev. Enoch E. Carlson
Stockton, Calif.

Honorable Mention

Grace Evangelical United Brethren Church, Chicago, Ill.
Rev. Willis A. Locke

Church of God, Crisfield, Md.
Rev. John E. Douglas

Calvary Independent Baptist Church, Saltillo, Pa.
Rev. Richard H. Meyers

Pearce Memorial Free Methodist Church, North Chili, N. Y.
Rev. W. J. Parmerter

Sunnyside Baptist Church, Wichita, Kans.
Rev. R. L. Moreland

People's Church, Truro, N.S., Canada
Rev. Perry F. Rockwood

First Baptist Church, Hawthorne, Nev.
Rev. E. E. Wiley

Class E

Gospel Center Bible School, Petersburg, Ind.
Rev. Harold B. Head

First Baptist Church, Valley City, N. D.
Rev. Earl V. Grubb

Central Community Bible Church, Wilton, Calif.
Rev. James L. Anderson

Class E Winners

(25-99 Average Attendance)

First Prize

Mill Creek Evangelical United Brethren Church
Rev. E. Arthur Russell
Brightshade, Ky.

Second Prize

Los Angeles Friends Church
Rev. V. D. Lindley
Los Angeles, Calif.

Third Prize

Mattie Smith Memorial Presbyterian Church
Rev. R. C. Arbaugh
Silverpoint, Tenn.

Fourth Prize

Christian and Missionary Alliance Church
Rev. Luther G. Hahn
Crothersville, Ind.

Fifth Prize

Byrd Presbyterian Church
Rev. James A. Marrow, Jr.
Irwin, Va.

Sixth Prize

Leaside Bible Chapel
Rev. Sydney Hoffman
Toronto, Ont., Canada

Seventh Prize

Gill Christian Church
Rev. M. W. Magnus
Gill, Colo.

Eighth Prize

Marlborough Gospel Chapel
Mr. Edward D. Breuninger, Supt.
San Diego, Calif.

Honorable Mention

New Sweden Mission Church, Wetaskiwin, Alberta, Canada
Rev. W. Klassen

Oakdale Free Methodist Church, Oakdale, Ky.
Rev. Clarence De Can

Short Tract Methodist Church, Fillmore, N. Y.
Rev. Marvin Frederickson

Milliken Baptist Church, Milliken, Ont., Canada
Rev. Clifford J. Schenk

Church of Christ Disciples, Wellsboro, Pa.
Rev. Sidney B. Fenton

Connaught Heights Assembly of God Church, New Westminster, B. C., Canada
Rev. Marvin Forseth

First Baptist Church, Colfax, Iowa
Rev. Bernard Waage

First Baptist Church, New Sweden, Maine
Rev. Robert Dischinger

Full Gospel Assembly, Naches, Wash.
Rev. John H. Clark

Lakeville Baptist Church, Cossayuna, N. Y.
Rev. Wyman Ritchie

Class C Prizes

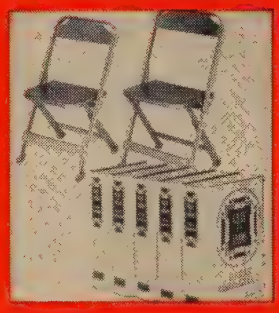
First Prize

Movie-Mite Projector, Da-Lite Screen

Second Prize

Estey Folding Organ, 12 Collegiate Cap and Gowns

Third Prize



30 Clarin Folding Chairs, Zondervan Commentary

Fourth Prize

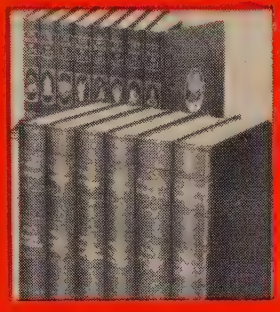
Scripture Press Visual Aid Kit, Master Duplicator

Class C Prizes

Fifth Prize

100 Tabernacle Hymns No. 4 Hymnals

Sixth Prize



Rudin's *Book of Life*, Abingdon-Cokesbury Commentary

Seventh Prize

Eerdmans Bible Encyclopedia, Monroe Folding Table

Eighth Prize

150 *Sing Time* Books by Singspiration

Parades were common among schools out to win.

332,742 Increase

by Eleanor Person,

Contest Director

Myriads of men, methods and gimmicks were used by more than 1,600 churches in reaping spiritual harvest.

GREATEST thing that has happened to the Sunday school in this generation!" That is the way one Christian leader described CHRISTIAN LIFE's Fifth Annual International Sunday School Attendance Contest.

Pastors described it as "the biggest boost our church attendance has ever received."

Sunday school superintendents called it "the best thing we have ever done in the history of our Sunday school."

Teachers asserted, "Nothing can beat it for creating enthusiasm and providing an opportunity for leading boys and girls to Christ."

No matter how exaggerated the statements may seem, plain facts substantiate the wildest claims. This month, with the staggering totals completed, the amazing fact is revealed that churches competing in the contest saw an accumulated Sunday school attendance gain over last year of 332,742.

Obvious result of such increases was a housing and equipment problem. Many churches were forced to launch Sunday school building programs during the contest period. Others are laying future plans. At the same time, still others are being forced to enlarge church auditorium facilities as new families brought in during the contest swell morning and evening worship services.

Where to get needed additional supplies and equipment on short notice was another problem that staggered happily bewildered Sunday school officials.

One church bought a dozen new chairs every week during the contest. Another rented 100 in advance, but by the third Sunday of the contest had upped its order to 700.

The fact that the contest was the biggest Sunday school promotion ever launched was further evidenced by the wide-

The score goes up and the superintendent comes down.

in Sunday School

spread participation. Sunday schools were entered from every state in the nation. The western hemisphere was represented by Sunday schools from Canada, Central America, South America, Haiti, Hawaii, Alaska, Trinidad and Cuba.

Other parts of the world were represented by Sunday schools in the Philippines and Africa.

Sunday schools from virtually every Protestant denomination were entered in the contest.

While valuable prizes were offered as awards to the winning schools, the repeated testimonies of pastors and Sunday school officials showed their deep interest in spiritual results. "Whether we win a prize or not doesn't make so much difference," was the common report. "This is the best opportunity we have ever had to reach our community for Christ, and we are making the most of it."

This also was the prime purpose of the contest as announced by CHRISTIAN LIFE Magazine. The fact that this purpose was realized fully by the schools participating was attested to time and time again.

The idea of an international Sunday school attendance contest was inaugurated by CHRISTIAN LIFE five years ago. After a careful study of the entire field of evangelical Christianity, it was determined then by the editors that the greatest opportunity open to the church for evangelism lay in the Sunday school.

At that time it appeared little emphasis was being given the Sunday school by the church. Sunday school attendance had hit a new low. Sunday school superintendents were discouraged. Because of lack of interest in the Sunday school, teachers were difficult to secure. Pastors seemed to have forgotten that the Sunday school existed. Plainly, if anything was to be done for the Sunday school, it must be done immediately.

The contest was launched with plenty of misgivings. Perhaps the Sunday school was too far gone: revival at this late date would be impossible. Possibly there would be no entries in the contest, and the total effort would flop.

Despite the note of uncertainty, which cast gloom over the first year's contest, when the entries were finally totaled they revealed that the 375 schools participating had shown a gain of 67,000. Everyone was amazed—from the judges down to the Sunday schools participating.

Class D Prizes

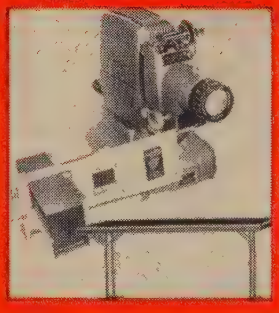
First Prize

50 Clarin Folding Chairs, Fleming Revell Books

Second Prize

SVE Projector, 75 Hope Song Books, Radiant Screen

Third Prize



Three Dimension Projector, Monroe Folding Table

Fourth Prize

100 Standard Hymnals, Judson Press Visual Aids

Class D Prizes

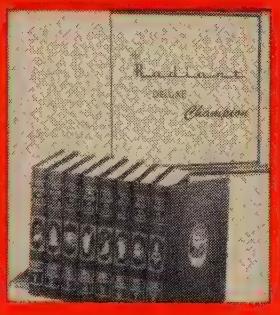
Fifth Prize

Scripture Press Visual Aid Kit

Sixth Prize

Master Addresser, Singspiration Albums, Abingdon-Cokesbury Maps

Seventh Prize



Rudin's Book of Life, Radiant Screen

Eighth Prize

Standard's Devotional Magazine, Zondervan Commentary

Since then a steady parade of success has marked the succeeding contests. Each year more Sunday schools have participated. Each year the total amount of increase in Sunday school attendance has soared. Last year, 643 Sunday schools were entered. They racked up an accumulated attendance gain over the previous year of 112,000. This year, 1,653 Sunday schools participated.

To tell the many thrilling stories of God's blessing despite hardships would be impossible. One thing, however, is plain: more good ideas for promoting Sunday school attendance, more prayer for the Lord's blessing on Sunday school activities, and more plain, down-right hard work in the Sunday school has probably never before been done in such quantities in the history of the Sunday school in a similar period of time.

Attendance booms forced many Sunday schools out of their present quarters in the first Sundays of the contest. Crowded to the doors, pupils spilled into nearby houses and schools. Liberty Township church in Chesterton, Indiana, held classes in the school bus, a large stationwagon, in neighborhood homes and on the back stairway at the same time.

Down in Jefferson, S. C., the Church of God quickly outgrew its one-room Sunday school. Two Sundays later, they moved out to the neighborhood cotton patch, and from there took over the community Armory. Today, theirs is the largest Sunday school in town.

The Olive View United Brethren church of San Fernando, Calif., was forced to move its Junior department to a community house two and a half miles from the church. Now, it is in the process of building a new $32,000 Sunday school unit, not including the labor, which is donated.

Down in Bright Shade, Ky., 24 children walked a total of 200 miles one Sunday to attend Sunday school.

Out at the College Avenue Covenanter Community church of San Diego, the Sunday school expanded so fast that additional classes were held in neighborhood garages. The superintendent drove from one garage to another delivering late-comers—often carrying chairs from one location to another to meet the emergency. Even though they bought seven dozen new chairs in the course of the contest, pupils frequently perched on garbage cans during the lesson period.

Before the Baptist Sunday school in Honduras, Central America could get some of its pupils to Sunday school it had to buy shoes for them.

Fires took their toll—adding to the disappointments and

To up attendance, strange gimmicks were used.

Christian Workers

you can win others easier with an accordion!

Successful Christian workers have discovered that the most effective way to reach people with the message of Christ, is through the old familiar gospel songs. Of all the instruments, there is none more effective than the accordion in the hands of a Christian to dig deep into a man's soul.

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Class E Prizes

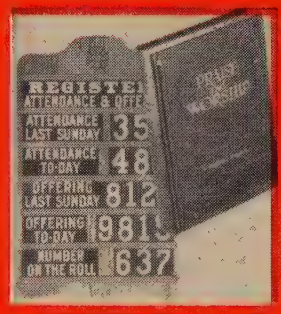
First Prize

Hamilton P. A. System, 50 Singspiration Hymnals

Second Prize

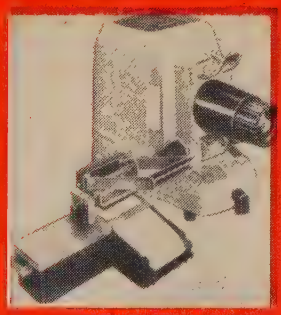
Scripture Press Visual Aid Kit, Viewlex Projector, Radiant Screen

Third Prize



100 Lillenas Hymnals, Judson Register Board

Fourth Prize



SVE Projector, Master Addresser, Judson Bookmarks

A sidewalk pulpit makes known the contest to passers-by.

also demonstrating God's grace. No one was injured, but hardships were multiplied.

The Broken Arrow (Okla.) Assemblies of God church, twice before an award winner in CHRISTIAN LIFE's contest, burned to the ground the day the contest closed.

Meanwhile, out in Cossayuna, N. Y., the parsonage was destroyed by fire, while in Medford, Ore., fire gutted the home of the contest director.

In each case, valuable contest records, photographs, and display material were lost—making it impossible to present a complete record for the judges.

Despite such hardships, the tremendous blessings of the contest were apparent on every hand. Not only did Sunday school attendances burgeon beyond any previous record in the history of the church or Sunday school, but conversions to Christ proved the practical result of the effort. One church reported 211 won to Christ during the contest. Others, as many as 100 or more.

Meanwhile, the amount of ingenuity devised to bring pupils to Sunday school was incredible.

Trinity Methodist church of Los Angeles rated a story in *Time* magazine by enrolling Roy Rogers, born-again Hollywood personality, and his horse, Trigger, in the Sunday school. Out of the 2,000 boys and girls that flocked to Trinity to see the spectacle, more than a score accepted Christ at the close of the testimony given by Rogers.

Up at Yakima, Wash., attention was focused on the Ahtanum Pioneer Congregational Sunday school by the landing of a helicopter on the lawn of the church to launch the contest.

The Community Baptist church of New Prague, Minn., hit upon a novel idea of stenciling their message on the sidewalks of the downtown section of the city. They also posted signs on secondary roads leading into the city, "Detour to Sunday school at the Community Baptist church."

In Wellsboro, Penna., the Church of Christ Disciples announced their participation in the contest with a message on shopping bags dispensed at some of the main stores in town.

Meanwhile, a landslide of balloons and picnic plates, "flying saucers," cascaded on cities, villages, and hamlets across the country urging all to attend Sunday school and participate in the contest.

Everywhere community and civic officials were impressed by the impact that Sunday school attendance was having.

In Memphis, Tenn., the First Assembly of God church featured a "labor" Sunday, with representatives of the major labor unions present.

Other churches secured the cooperation of police and fire officials to encourage Sunday school attendance.

The Gospel Center Bible school in Petersburg, Ind., secured the cooperation of the local cab service to give free rides to those who lived too far to walk to Sunday school.

Unique ideas for drumming up attendance were actually so numerous they became commonplace. Tops in oddities was the feat dreamed up by the superintendent of the First Baptist church of Long Beach, Calif., who climbed a tree in front of his church, and announced he would remain until Sunday school attendance hit 1,000.

With all of the shouting over, however, one fact appears crystal clear: Despite all of the pancake breakfasts, lollipops, gospel pencils and gimmicks of all sizes and shapes —and not discounting the tricky advertising posters, banners and handouts, the inescapable fact is that hard work on the part of everyone in the church and Sunday school is the key to successful Sunday school promotion.

Many churches conducted community surveys. As a result, bus routes were established, car pools developed. But when everything was said and done nothing contributed to success more than the simple art of doorbell ringing. One church reported 7,685 such contacts. Another made 4,000 calls. Many churches reported 3,000 or more calls. These were the larger community churches. In the smaller towns, many churches visited every house in the village—sometimes two or three times during the course of the contest, regardless of church membership.

A second best to the personal call was the telephone checkup. One church made 10,000 of these. Another made more than 7,000. Many churches reported 5,000 or more such telephone calls.

But some Sunday schools operated in communities which boasted no telephones. Down in Oakdale, Ky., for instance, the Oakdale Free Methodist Sunday school reported, "No sidewalks grace our crooked roadsides, and the homes of our community are scattered up and down remote and muddy hollows. At the end of these we take to the creek beds. Of course we have no telephones . . . but our last year's Sunday school average which was 93 was dwarfed when on the first Sunday of the contest attendance soared to 170."

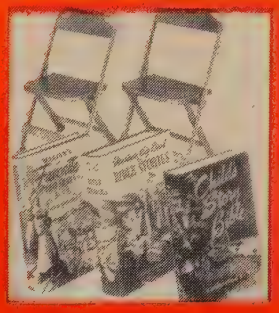
All in all, it was a great contest. The editors of CHRISTIAN LIFE praise God for His faithfulness in blessing the efforts of pastors, Sunday school superintendents and teachers around the world.

Meanwhile, we look ahead for an even greater contest in 1953. END

No-more-room problem is solved by a roof extension.

Class E Prizes

Fifth Prize

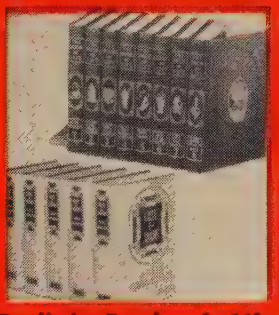


15 Clarin Folding Chairs, 7 Eerdmans Books

Sixth Prize

50 Hope Song Books, Monroe Folding Table

Seventh Prize



Rudin's Book of Life, Zondervan Commentary

Eighth Prize

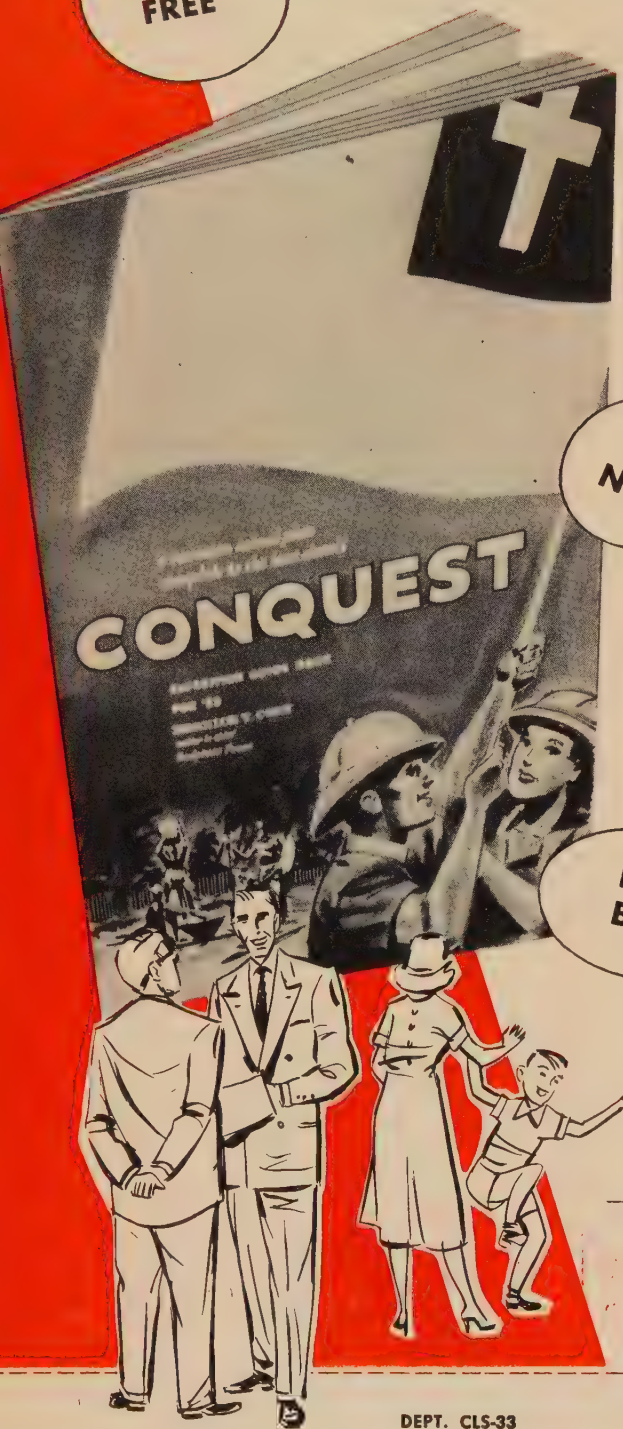
Standard's S. S. Library, Eerdmans Books

a vacation school plan that's

IT'S FREE

Conquest for

with a well-planned



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From the mail bag

". . . the guidebook was beautifully done for the untrained and very busy director. . . complete in every detail . . . adequate for untrained teachers . . ." Illinois

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". . . the guidebook was very helpful; a truly valuable aid . . . for busy teachers and the director . . ." Kansas

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See and inspect the ALL-BIBLE VACATION SCHOOL course of lessons. Here's what you get in the packet: 5 manuals and 5 workbooks, one for each of the five departments—Nursery through Intermediate, plus one each of the Nursery and Beginner handwork packets and a copy of "Conquest," DVBS How-To-Do-It guidebook. Get it now at the introductory price! If you're not completely satisfied, you may return the packet for full credit.

"Lo, children are an heritage of the Lord."
(Psalm 127:3)

ALSO PUBLISHERS OF THE ALL BIBLE GRADED SERIES OF SUNDAY SCHOOL LESSONS

San Gabriel began their contest by welcoming a hungry crowd to a pancake breakfast which attracted city-wide attention.

Register shows steady progress of attendance and peak reached on the sixth Sunday.

Members of this College department "went to

HOW WE WON

by Ralph E. Stewart and Andrew J. Davidson,

Pastor and Sunday School Superintendent of the San Gabriel (Calif.) Union Church

The evident blessing of God was upon this whole-hearted, enthusiastic response to accept the challenge of the Sunday school contest.

WHAT a lot of fun we had in the CHRISTIAN LIFE contest! Now that it is over, we praise God for the new impetus it has given us in both the Sunday school and church.

Never before have we seen attendance boom to such an extent. And never before have we had such an opportunity to present the claims of Jesus Christ to so many who do not know Him.

Naturally, we are pleased at the judges' decision in granting us the grand prize award in this great Sunday school attendance contest. But, even if we had not won any prize, the stimulation which this contest provided our church and Sunday school has already rewarded us beyond our greatest expectations.

How did we win?

That story is so long and complicated it could scarcely be told in a book. So many people were involved, so many different things were done, that it is difficult to say what contributed most to our success, humanly speaking.

On the spiritual level, on the other hand, without doubt the key to our success was the whole-hearted, enthusiastic cooperation on the part of everyone in our church and Sunday school. From the pastor down to the departmental secretaries, and including teachers, church officers and committee members —all worked like mad.

Only such cooperation and the blessing of God could enable a Sunday school of our size to go from an average attendance per Sunday of slightly more than 1,000 to a shade under 2,000 in one

Left to right stand Superintendent Davidson, Donor Gretzinger, *Christian Life* representative Polman and Pastor Stewart at the awarding of the triple grand prize.

Christian Life

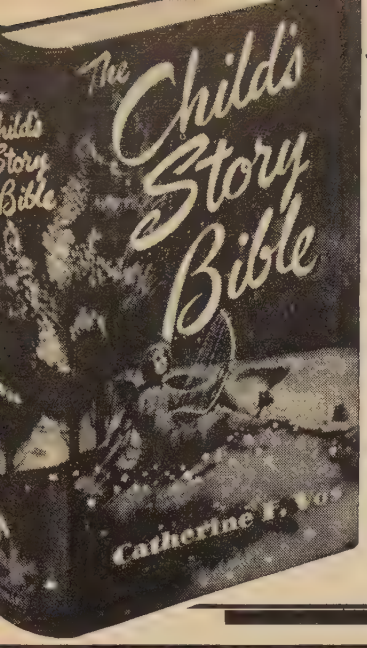
1953 Project 2

Strengthen and develop Sunday schools.

the dogs," as they received their barking prizes.

Balloons carrying invitations reached hundreds without the expense of air-mail postage.

The Finest of Bible Stories!



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- 732 pages; over 200 stories
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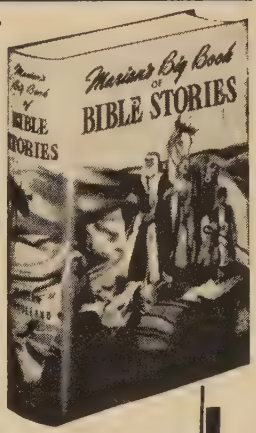
226 Simply-told Stories for Ages 3 to 8

Marian's Big Book of Bible Stories

by MARIAN M. SCHOOLLAND



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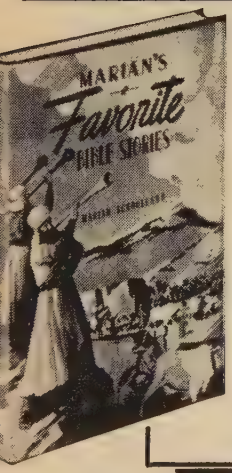

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Plans were carefully laid out during the nine

year in a city with a population of 20,000.

Cooperation must also be credited for the success of our sustained drive for new members. This alone was responsible for the record we set on one Sunday with 700 visitors present.

As we look back now, we are amazed at the cooperative enthusiasm which enabled a breakfast committee to be on hand early enough on Sunday morning to prepare a pancake and coffee breakfast 7:30 to 9 a.m., which attracted an average of 400 persons each Sunday.

It was such cooperation, too, which brought the newspaper photographers and reporters to write and photograph the story of our effort. These articles and tremendous picture stories in the local press contributed immeasurably to

Fourth graders hit the bull's-eye of 80.

weeks this faithful committee met together.

our attendance gains. Not only did the local newspapers cover our progress, but stories appeared in the *Los Angeles Herald Express* and the *Los Angeles Times*.

Meanwhile, *Life* magazine photographers showed up on the Sunday we released 500 helium-filled balloons with gospel tracts attached. These photographs focused helpful attention and attracted many people to our church and Sunday school.

We first considered entering the CHRISTIAN LIFE Sunday School Contest at the close of our Vacation Bible school back in June. We had gone into the contest in a half-hearted way the year before, and had come up with a gain of nine per cent. This was good enough to give us eighth place in Class A as a larger school.

Top girl gets a doll and top boy a football.

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on the

Entire Bible

by

Adam Clarke

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As we discussed the matter, we decided this was clear enough indication that a Sunday school contest might be what we needed to reach our community for Christ. Moreover, we determined that we would not go into the contest again unless we could get the wholehearted cooperation of everyone and thus do a bang-up job.

In order to get the greatest possible good from the contest, we decided to launch a "Christ for Everyone" campaign to run concurrently with the Sunday school contest during the month of October. One was a drive to get people into Sunday school and church; the other to get those who came to accept Jesus Christ as Savior.

We used the announcement of the contest in the August issue of CHRISTIAN LIFE as the reason for calling our departmental superintendents together. This was in the middle of the summer. We met several times more that summer and, in the process, developed the theme for the contest, "Hit the Bull's Eye," and set our goal for 2,000.

By early September, we had begun to roll. A large 15-foot target was erected outside the church where it could be seen up and down the street. At night a spotlight was focused on it. Three-thousand button facsimilies of the target were distributed among our people. Stickers with the targets were used on all church correspondence and given to Sunday school members.

Then, late in the summer we shifted into high. Each department in the Sunday school was given a goal—the total gain of all departments to give us our over-all Sunday school goal of 2,000. Our problem, as we saw it, was to plan the six weeks contest period in such a way that we would build up to a climax —not shoot our wad on the third or fourth Sunday. Thus, we decided on a

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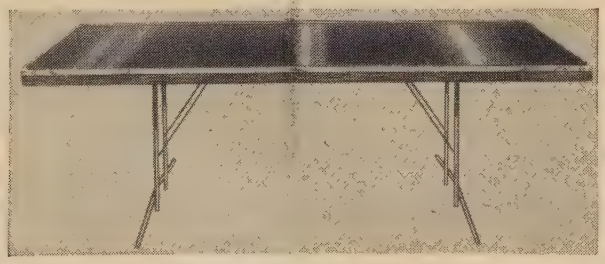

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sustained effort prior to the contest period, and then during the contest attempt to provide several special attractions, without emphasizing any one single event for an all-out push.

Accordingly, we developed a program of slogans, songs, and modest awards for those bringing more than one new pupil to Sunday school in every department. Likewise, we provided tie-ins with every other church activity. Every department and class set up a visitation schedule. An additional bus was secured. All who owned cars used them to bring in visitors from every part of town.

Naturally, we ran into problems—all kinds of them. Big one was space and equipment. Our Sunday by Sunday growth from the previous year's average of 1,121 was steady—except for one setback due to an epidemic of sickness the fifth Sunday.

Oct. 5—1,600
Oct. 12—1,794
Oct. 19—2,010
Oct. 26—2,122
Nov. 2—2,002
Nov. 9—2,459

This put tremendous pressure upon us to keep pace. By the third Sunday, we had moved one entire department of several hundred to a nearby skating rink. Meanwhile, 700 rented chairs back at the church together with those vacated by the removed department scarcely met our needs.

We probably used every teaching device possible—films, non-projected visual aids, missionary speakers, etc. All during the contest period, we had decisions for Christ, both in Sunday school and church.

On the third Sunday, we released 500 balloons with gospel tracts attached and the promise of an award to those who brought them back to Sunday

(*Continued on page* 70)

You can't have a Sunday school without Beginners who keep the attendance high.

Numbers on all registers were made higher.

ALL AGREE THAT . . .

Losers Are Winners, Too!

by Dorothy Smetana

BECAUSE your name wasn't listed or you didn't receive one of the prize awards, you may feel you're not a winner. Of course we wouldn't bluntly say you're all wrong. But we know you'll think differently after reading this "comedy" centered around supposed tragedy.

We are perplexed as to whom to dedicate this play for it's in honor of losers, and there really aren't any.

Why not have your Sunday school present it for the encouragement of all the departments and the entire church. It will be an uplifting climax for those who may have the "it's all over now" attitude.

Also, it may be an eye-opener to those who fail to realize the true and lasting values which have and will result in months and years to come from the contest efforts.

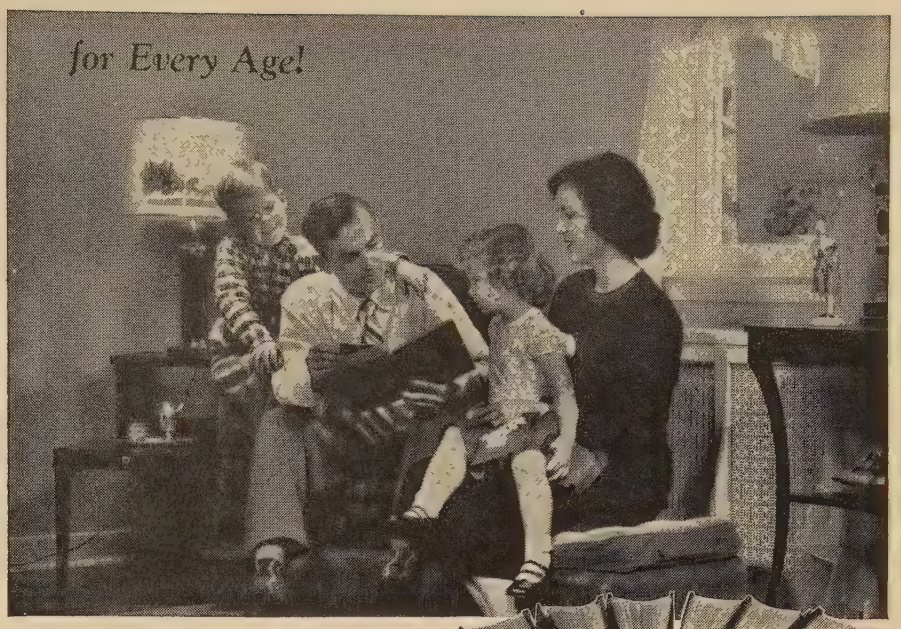
Characters:

Junior Boys class made up of: Harry Smith, Jim Clayton, Walt Watson, Dan Brannen and Bert Lane—the "problem boy."
Teacher of the Junior class—Sam Jones.
Sunday school superintendent—Clyde Henderson.

Scene I

Harry Smith runs in holding CHRISTIAN LIFE magazine.

Harry—Say fellas, did you see the latest issue of CHRISTIAN LIFE—the magazine that put on the big Sunday school contest?



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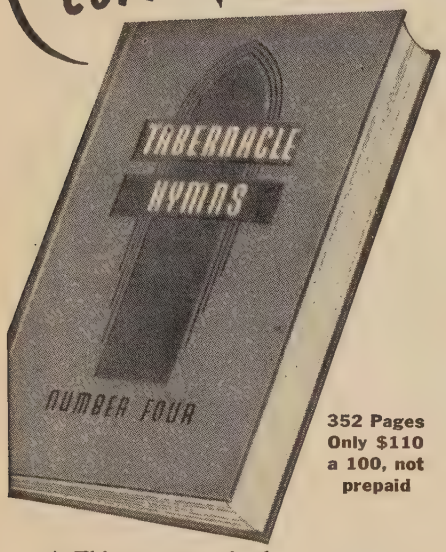

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They couldn't take a chance on losing any, so this absentee was "roped-in" to class.

Jim—Did we win? Is our name in it?

Harry—(discouragingly) Naw, we didn't even get an honorable mention. That means no party for us.

Walt—I guess Mr. Jones won't feel too good about it. I hear he doesn't even want to be our teacher any more.

Dan—Yeah, that new boy we got to come a few times sure did mess up the class. Sometimes we couldn't even hear Mr. Jones talk.

Jim—Well, we were so crowded. Some of the guys couldn't even hear. We started out with only five and now we have 13.

Harry—I think most of them came just to see the pictures from that new projector Mr. Jones bought.

Walt—Yeah, on the Sundays he showed pictures everybody was quiet.

Dan—Mr. Jones didn't have to use his voice either. I bet he was glad for that. He used the new tape recorder. The superintendent bought it for the whole Sunday school to use. Each class takes turns using it.

Jim—I hope we get a few more new chairs too. We had to sit on that old bench and there wasn't enough room.

Walt—One of the prizes was chairs. Too bad we didn't win that award.

Harry—If we don't get a bigger room we might divide the class.

Jim—I hope we're in the same class together.

Harry—Me too. See you later. I'm going over to tell the other fellas the bad news.

Scene II

Sunday morning, a little before the opening of the Sunday school session. Sam Jones, teacher of the boys class approaches Superintendent Clyde Henderson who is standing before the attendance chart with CHRISTIAN LIFE magazine in his hand.

Sam—I see you have CHRISTIAN LIFE magazine opened to the contest results.

Clyde—Yes, and I can't say I'm too overjoyed about it, but after looking at the attendance chart my spirits are a little revived. We made an increase of 114 more than last year.

Sam—That's good! I hope I won't dampen your spirits again, but I don't think I can handle my boys class anymore. You'd better not count on me after next Sunday.

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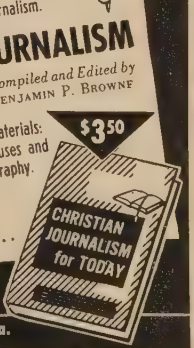

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Clyde—Why Sam, you've had that age group for a little over two years. I thought you were doing fine.

Sam—We've been terribly crowded the past few weeks but numbers aren't everything. I didn't feel like I was getting the lesson across. Maybe I'm getting a little old and you need a younger man to handle those live-wires.

Clyde—You're just a little overtired. Maybe that problem boy I heard about in your class has upset you.

Sam—It certainly is a workout to hold their attention. I'm glad we bought that new projector. They enjoy those exciting missionary adventure stories.

Clyde—I know a deep impression is being made and they're bound to realize even more fully later on the things they're being taught now.

Sam—I guess you're right Clyde. Maybe I am being a little hasty. The job we're doing is bigger than we are and we're not supposed to depend on our own strength.

By the way, we were planning to have a farewell party for you before you left for that flying trip, if we came in as the winner. Now it's all off!

Clyde—The trip won't take place, at least this year, but a party will.

Sam—How's that?

Clyde—Well, I had also planned a party for the class with the biggest increase. That class is yours! Do you think the boys would like to come over to my home Friday evening?

Sam—I don't know, Clyde. They seem quite disappointed about the contest results. There's also a little division among them. That "problem boy" you heard about doesn't seem to get along with the others.

Clyde—We'll have to make that a matter of prayer.

Sam—I'll let all the boys know about Friday evening. I hope they turn out.

Scene III

The night of the party. Clyde Henderson, Supt. and Sam Jones, the teacher, are anxiously awaiting the arrival of the boys.

To Whom It May Concern

BECAUSE of the uncertainty of life and the reality of death, the editors of Christian Life urge every reader who has not done so to acknowledge Jesus Christ as his personal Savior and Lord. This is an act of simple faith, preceded by confessing personal sin and acknowledging the need for Divine help.

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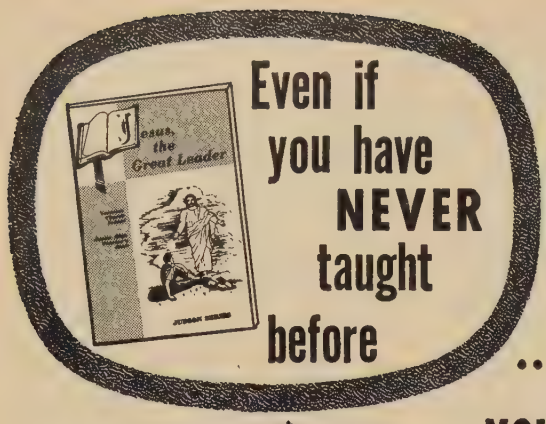

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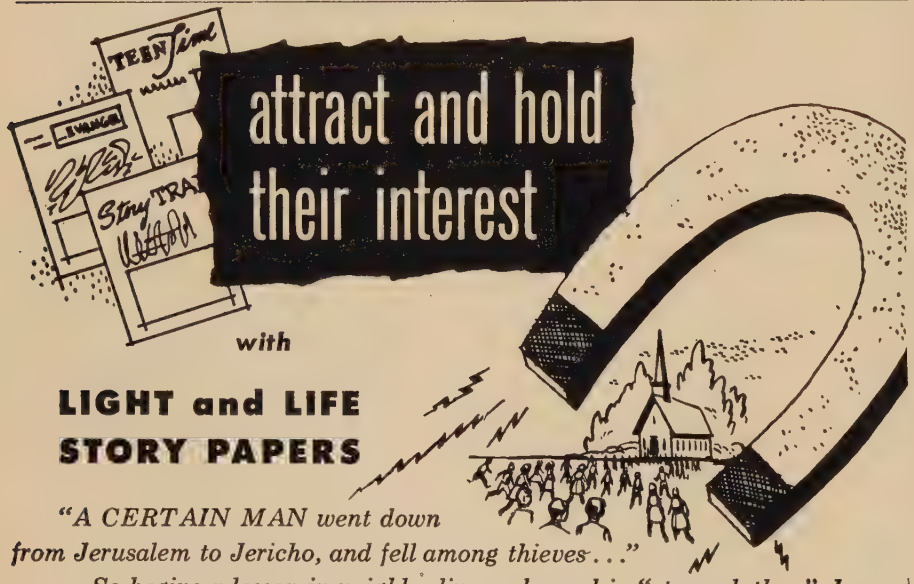

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Clyde—Do you think the boys will come? It's getting a little late.

Sam—They weren't too enthusiastic when I told them about it, but it's not likely that they'll miss a party.

Clyde—Ah, there's the bell.

(Clyde goes to the door. Harry and Jim enter and are welcomed by Clyde and their teacher. The other boys arrive by two's and three's until all are present but Bert Lane, the so-called "problem boy.")

Sam—Pass around the popcorn fellows. Guess Bert Lane is the only one who isn't here yet. When he comes we'll start showing that special film I promised you.

Walt—I hope he doesn't come.

Clyde—That's no way to talk, Walt. You know we want all the fellows we can get.

Dan—Yeah, but not guys like Bert.

Jim—I don't like the way he acts. He's always talking and never lets anybody else say anything.

Harry—He even gave you a lot of trouble.

★ ★ ★

I press toward the mark for the prize of the high calling of God in Christ Jesus.
—*Philippians* 3: 14.

★ ★ ★

Didn't he, Mr. Jacobs?

Sam—That's the very reason we must try all the harder to point him to our Savior. You know I've told you over and over again that Jesus Christ loves and died for all, so that includes Bert. (The bell rings and Mr. Henderson brings Bert in.)

Bert—Sorry I'm late.

Sam—We're glad you're here. Sit down and have some popcorn.

Walt—There's nothing much to be glad about.

Harry—Yeah, you don't expect losers to start cheering.

Bert—Well, I'm not a loser. I have something to cheer about!

Mr. Jones—What's that, Bert?

Bert—You're all sad because you lost the contest, but if I hadn't been invited to Sunday school for that contest I wouldn't have known that I needed to give my heart to Jesus and I wouldn't belong to Him as I do now.

Mr. Jones—You mean you've accepted the Lord as your Savior, Bert?

Bert—Yes, I couldn't forget what you said in Sunday school last week, Mr. Jones, so right in my room last night I asked Him to come into my heart.

Mr. Jones—That's wonderful Bert! I thought no one was even listening to what I was saying.

Mr. Henderson—That makes us all winners!

Walt—Isn't that what you said really counted, Mr. Henderson?

Mr. Henderson—You bet!

Harry—Boy! That's swell!

Dan—Let's whip up a cheer on that.

(The boys form a circle with hands on each others shoulders and sing in unison to the tune of "Tipperary")—

It's a good thing to go to Sunday school
And to learn of the Blessed Master.
It's a good thing to tell to others.
It's a message to cheer and shout! END

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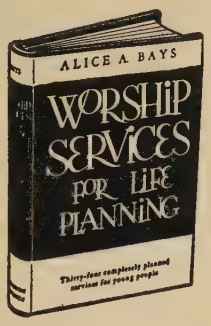

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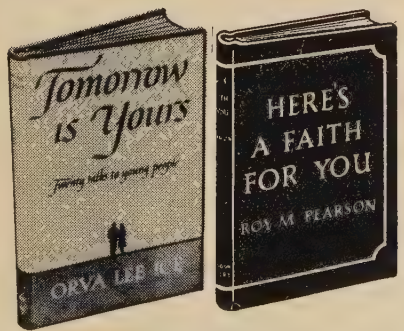

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Contest Results Cause Joy in Japan

KARUIZAWA, Japan.—The CHRISTIAN LIFE Sunday school contest brought tears of joy and prayers of praise even to this remote mountain village of central Japan.

On my first Sunday night in Japan, I attended a missionary prayer and testimony meeting. The first one on his feet during testimony time was a husky young TEAM missionary from Los Angeles.

Ever since his conversion, 15 years ago, he had been praying for the conversion of his fine-standing, moral, self-righteous parents. Wally Illingworth testified that they rarely went to church, though occasionally they had gone to hear him speak before he left for Japan last April. But when the CHRISTIAN LIFE Sunday school contest opened at the Southeast Baptist church in Los Angeles, Pastor Ray Overstreet called Wally's parents and urged them to come.

"We're going to help the church out," Wally's parents wrote him. So Wally and his wife Louise went to their knees with renewed zeal and earnestness. As the weeks passed, they rejoiced to hear that Mr. and Mrs. Russell Illingworth were not only going to Sunday school but staying for church also.

Then November 21, Wally and Louise got two air-mail letters from home. One came from their pastor and one from Wally's parents. But both told the same joyous story. Following Pastor Overstreet's message the previous Sunday morning, Mr. and Mrs. Illingworth had both come forward to accept Christ as Savior.

In the weeks that followed, Wally and Louise rejoiced to hear reports that his usually staid, conservative mother had become an enthusiastic witness. Both were rapidly growing in grace and knowledge of Christ.

So in our little missionary praise service that night here in far off Japan, we gave thanks to God for using the CHRISTIAN LIFE Sunday school contest as one important link in the chain that united the Illingworth family in Christ.—*Don Hoke, CHRISTIAN LIFE Foreign Correspondent.*

Entries swamped Contest Director Eleanor Person (right), her aide and postmen.

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HOW WE WON

(*Continued from page 64*)

school. Another feature was the distribution of more than 8,000 tracts from door to door in the neighborhood by the children of the Sunday school.

Meanwhile, amateur photographers in our congregation chronicled the events with their cameras. Some of their photographs were used in the newspaper advertising we placed—actually, the only publicity material we bought. Everything else was made by our own people.

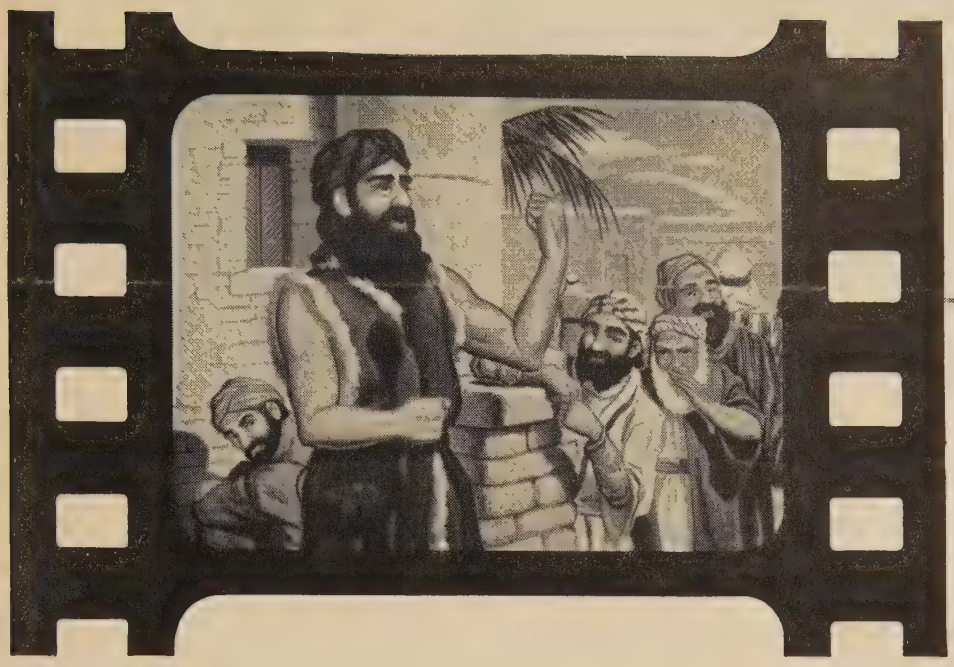
Posters, mailing cards, signs—even the attractive copper embossed presentation book for the judges, was done by our own people, the latter by the Women's Bible Class.

This is our story. But words provide a poor media by which to transmit the truly gigantic effort which our people made—together as a team. If the number of hours spent in the preparation for this contest had been recorded, the total would be staggering. And if the amount of prayer could ever be measured, we would all be amazed. Our participation in the CHRISTIAN LIFE Contest brought out new avenues of service and hidden talents among our members. And if anyone in our Sunday school or church didn't use that talent during the six weeks, it was because he was out of reach of human hands.

Again, we praise God for His faithfulness, and His blessing on the CHRISTIAN LIFE Sunday School Contest—both in our church and Sunday school and in the hundreds of others who participated.

END

Swelled classes required 700 extra chairs.



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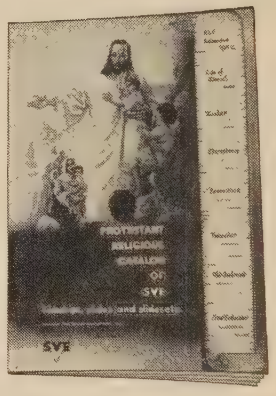

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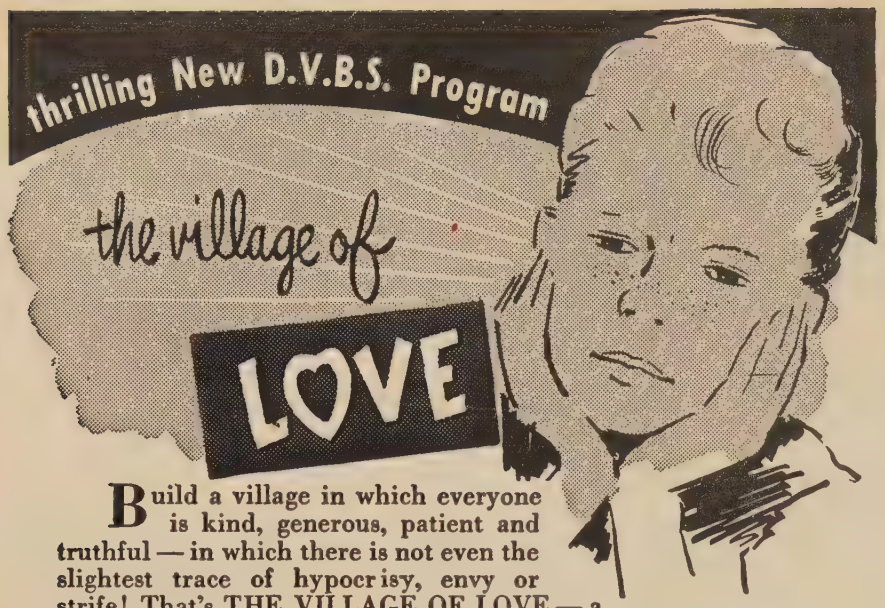

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Judgment Day Arrives

IN THE days preceding the date appointed for the judges of the Fifth Annual Sunday School Attendance Contest to meet in the offices of CHRISTIAN LIFE, tension mounted.

"Who is the winner of the grand prize?" Everywhere we heard this question. It was asked by pastors and Sunday school superintendents visiting the office. It appeared in letters and telegrams.

The day the judges were to arrive, bad weather closed in on Chicago. First came a telegram from Ralph Riggs that all plane flights out of Springfield had been canceled. He was boarding a train and would be several hours late. Next came a wire en route from Paul McBeth. The Pennsylvania train he was traveling on would not arrive in Chicago until noon.

Apprehensive but determined, the judges present (Eunice Fischer, Clayte Risley and Eugene Frost) dug into the stack of entry blanks and presentation booklets spread out on four large tables.

As in past years, the judges chose to work out their own scoring system. They were briefed on the method of judging: 50 per cent on percentage of gain recorded, using the average attendance for the previous year against the increase shown during the contest period and 50 per cent for the effort made.

Progress was slow to start but soon all judges arrived. By late afternoon the winners in class A and B had been determined.

Competition was keener in the schools of small size and the judges paused frequently for prayer. They wanted their decision to be as unanimous as possible. They asked for God's blessing and wisdom.

Returning to their work after taking a breather for dinner, the judges finally completed the awarding of the prizes—except for the grand prize. This proved the climax of the evening.

To start, the top awards in each division were reviewed again. They prayed once and took a straw vote. They prayed again after more discussion.

Finally in the drama-packed moments in the late evening hours of that eventful day, the judges reached a four to one decision naming the San Gabriel Union church the Grand Prize winner.

1953 CONTEST

With this year's CHRISTIAN LIFE Sunday School Atttendance Contest, the event has become one of the most significant affairs in the Sunday school calendar. Recognizing this, the editors of CHRISTIAN LIFE take this opportunity of announcing the dates for the 1953 contest—six Sundays beginning Oct. 4 to Nov. 8, 1953.

Experience proves that advance planning is one of the keys to success. Accordingly, many pastors and superintendents will want to begin now to lay plans for participation in this year's contest.

Complete rules together with another amazing list of awards will appear in a forthcoming issue.—*The Editors.*

NEWS

(*Continued from page 40*)

but also public agencies of government and education."

One of the suggestions for handling the problem came from a Roman Catholic priest, Rev. Thomas J. Fitzgerald of Chicago, who proposed that the publishing industry establish a code of decency in cooperation with religious, educational, and civic leaders of the U.S.

Testimony revealed that only a small proportion of the so-called comic books deal with comedy or mirthful subjects.

At the same time it was indicated that a drive would be made at the present session of the Canadian Parliament for legislation banning the sale of obscene literature.

RADIO & TV

Murders for the Kiddies

A TOTAL OF 77 MURDERS were shown in children's programs on Chicago television stations in a four-day period, Jack Mabley, TV columnist for the Chicago Daily News, has revealed in a sensational series of articles. In the same period there were 53 shootings, 7 kidnapings and 30 gun fights.

The survey of the television station programs was conducted by parents who relayed their findings to Mabley.

Mabley revealed that Sunday was one of the most violent days, starting with a gun-smuggling film shown at 9 a.m. Gene Autrey's show offered a gruesome series of five murders.

Much of the violence was contained in Western programs, which are favorites with TV viewers from 4 to 12 years old.

It was estimated that children may see 2,500 crimes of violence in a year.

FILMS

New Graham Film Premieres

BILLY GRAHAM'S newest film production, "Oiltown, U.S.A.," will be released for showings after the world premiere at Houston, Tex., on March 3, 4 and 5. The picture deals with the evangelist's crusade in the Texas city. Dick Ross, of Great Commission Films, produced the picture.

National premiere will be held in Washington, D.C., with other premieres scheduled for New York, Chicago and Los Angeles.

Included in the cast, besides Graham and his team, are Colleen Townsend Evans, Paul Power, Georgia Lee, Robert Clarke, Cindy Walker, Redd Harper and Ralph Ward.

Film Deals with Holy Spirit

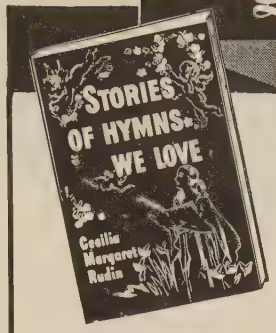
A 45-MINUTE SOUND FILM *The Promise*, described as the first to successfully bring the story of the Holy Spirit to the screen, was released recently in New York by United World Films, Inc., religious film subsidiary of the J. Arthur Rank British film organization.

Rank personally supervised the production of the film. British screen stars appear anonymously in it in order to submerge themselves deeply in their roles.

Set in modern England, *The Promise*

(*Continued on page 80*)

Stories of Hymns We Love



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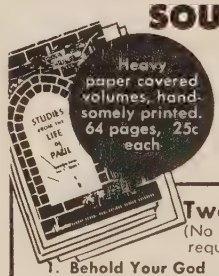

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CRIME BUSTERS

(*Continued from page* 28)

often betrayed by the very freedom they have been given.

Police files, with monotonous regularity, contain the statement, "this boy needs much closer home supervision." "This girl needs to learn the meaning of discipline." Or as one distraught girl exclaimed bitterly to her father as the police woman came to question her, "I'd never have gotten into this mess, Dad, if you'd ever made me mind."

It is easy to go through records such as those of the PYO and level devastating charges at the parents of the day. The indifference, the carelessness, the laxity of anything approaching sound discipline is so very apparent. The case workers must deal carefully and understandingly with each individual father and mother, painstakingly sift through the problems they find until they have succeeded in convincing the parents of their duties and show them a satisfactory way of carrying them out.

One young lad, a member of a large family and whose older brother had a police record, was all mixed up. He had been in trouble twice before, was evasive, destructively mischievious, and all but one of his pals were known to the police

(*Continued on page* 95)

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"Our Place in God's World" is a Vacation Bible school course designed not only to win the pupil for Christ, but to help him develop a sturdy Christian life. Complete with clear, detailed, step-by-step instructions for teaching the Bible lesson, handwork, and memory work, the manuals, pupil's workbooks, and brightly colored flannelboard figures re-emphasize the Bible lesson in each activity. Departmentally graded, the materials are divided into four groups: beginner, "The World God Made;" primary, "We Choose to Do Right;" junior, "The Road from Earth to Heaven;" intermediate, "We Know the Bible Is True."

Time schedules, assembly material, commencement helps, and explanation on the quantities of material to purchase will help to make your Vacation Bible school planning easier. Too, the words and music for all suggested songs and choruses are included in the teacher's manual.

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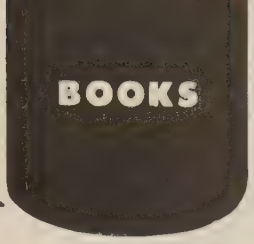

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THESE titles constitute volumes four, five and six in the handsome series of the *World Devotional Classics.* Other volumes already published in this series are: *The Imitation of Christ, Theologia Germanica* and *Introduction to a Devout Life.*

In each of the works considered in this review, there is a display of spiritual riches reaped from the pages of Holy Writ, curved into beneficial reading by use of a down-to-earth, practical twist.

Luther's contribution follows the outline repeatedly employed in works of theology—God and the Scriptures constituting the keystone of his deliberations. Relative to the Bible, he writes, "Oh! how great and glorious a thing it is to have before one the Word of God!"

Doctrinal issues such as God's works, Jesus Christ, the Holy Spirit, sin, free-will and justification are simply and carefully reviewed as are ideas pertaining to preachers and preaching, the Church Fathers, angels, death and art.

The pen of this famous reformer often flowed with penetrating thoughts couched in delightful prose, but occasionally it yielded brisk and sometimes curt statements. When asked where God was before He created heaven, Luther replied, "I said: He was building hell for such idle, presumptuous, fluttering and inquisitive spirits as you."

Regardless of such moods expressed in Luther's writings, however, they are always worthy of a serious reading. This brief treatise is no exception.

Jeremy Taylor's deep devotion and unselfish labors are nicely revealed in his unusual book bearing an unusual title. The subject of dying and the spiritual preparation for it is passionately viewed, but with a mind harboring a rugged realism. The shortness, miserable diseases and temptations of life are all splashed upon these pages with no favor given to a sophisticated moderation.

Drawing heavily upon the treasures of Scripture, Taylor repeatedly challenges the reader to practice the graces proper to a state of illness and in preparation for inevitable death. Basically, these graces include patience, prayer and the exercise of faith.

Even though some biblically minded, alert readers will censure the author's apparent overemphasis of man's innate ability, a sober reading of the work ought to stimulate all searchers to a laudable, spiritual, inner reflexion.

A glance at the table of contents in John Bunyan's volume reveals a close proximity to that of Luther. But, whereas Luther, besides resorting to the Bible, illustrates his views with a considerable parade of philosophical ideas and Church history events, Bunyan makes exclusive use of the Scriptures and allegorical stories.

Notably in Bunyan's exposes on theology and in his treatments on prayer, death, resurrection and heaven can be detected a predominance of spiritual sensitivity. Even in the works of such divines as John Newton and Samuel Rutherford, Bunyan's spiritual touch is unequaled. Yet, this sensitiveness is in no way to be confused with weakness. When told he would be freed from prison if he would cease preaching, he stated, "If you let me out today, I will preach again tomorrow."

With Luther, Bunyan was superb in the art of producing terse, meaningful remarks. Upon hearing from a parishioner that his sermon was sweet, he responded with, "You need not remind me of that; for the Devil told me of it before I was out of the pulpit."

More basic in Bunyan's writings, however, is the characteristic of a holy reverence. Especially is this disclosed in his consideration of the presence of God. To Bunyan, God was ever present. Of this he writes, "God's presence is renewing, transpiring, seasoning, sanctifying, commanding, sweetening and lightening to the soul."

Readers who spend time with these three classics will delight in the three varying, but graceful literary styles, expose themselves to some penetrating theological and spiritual ideas and thrill to the firm grasp

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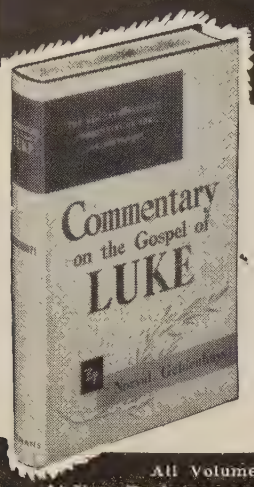

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Biblical

A PRACTICAL EXPOSITION OF I PETER. By J. Nieboer. Our Daily Walk Publishers. 329 *pages.* $3.

In 47 brief chapters, some of which deal with only one or two verses, the author has undertaken an elementary and informal exposition of I Peter. His procedure is homiletical rather than critical, practical rather than analytical. It does not attempt to deal extensively with any profound literary or theological problems, but it offers much help to the man who likes to read his Bible with a simple commentary to aid him.

Its arrangement by single paragraphs makes easy reading, but does not promote continuity of thought. Some of the transliterations of Greek are not accurate. There is nothing objectionable in its theology. It is a book for the casual Bible student rather than for the trained scholar. (*Reviewed by Merrill C. Tenney.*)

WHERE JESUS WALKED. By Frank McCoy Field. Exposition Press. 243 *pages.* $3.

In 20 chapters of pleasant reading, the author conducts his readers through the surroundings of the life of Christ, using the general progress of the Gospels as the framework of his book. History, geography and archaeology are all made plain and are brought down to date. Human interest abounds.

By writing in an informal, chatty style, McCoy succeeds in recreating the home atmosphere of the Gospels. He makes one feel that he has been present at the sights and scenes which are described in these pages. The book abounds in useful illustrative material for the Sunday school teacher and the preacher as well. (*Reviewed by Merrill C. Tenney.*)

CRUCIAL QUESTIONS ABOUT THE KINGDOM OF GOD. By George E. Ladd. The Sixth Annual Mid-Year Lectures of 1952 *delivered at Western Conservative Baptist Theological Seminary of Portland, Ore. Eerdmans.* 193 *pages.* $3.

In this, his first book, Dr. George E. Ladd of Fuller seminary has undertaken the difficult task of evaluating the various current interpretations of the kingdom of God. After giving a brief survey of the interpretations from the apostolic age to modern times, he treats the subject under four main questions: 1 Can the kingdom be both future and present? 2 Was the "Kingdom of Heaven" postponed? 3 What is the nature of the "Kingdom of Heaven"? 4 How is the kingdom related to the millennium of Revelation 20?

The author is familiar with the eschatological literature of the last 50 years in English, French and German. His statement of current views is amply documented with footnotes. The entire approach is fairly representative of all views, but is not

simply an anthology. The analyses are keen, distinctly from a conservative viewpoint, for the author regards the Scriptures as his final authority. His own position is that of a non-dispensational premillennarian, based on an inductive study of the Bible itself.

The book is a good contribution to the investigation of the problems involved in the doctrine of the kingdom. It is clear, positive and biblical. Its greatest deficiency is its brevity; the solution of the problems raised demands more than the survey which the length of the lectures permitted. Although not all Bible students will agree with Ladd's conclusions, they will find the book very helpful as an introduction to the study of eschatology. It has opened the way for a new approach to the whole premillennial interpretation of the Bible. (*Reviewed by Merrill C. Tenney.*)

Theology

STUDIES IN DOGMATICS: FAITH AND SANCTIFICATION. By G. C. Berkouwer. Eerdmans. 193 *pages.* $3.

STUDIES IN DOGMATICS: THE PROVIDENCE OF GOD. By G. C. Berkouwer. Eerdmans. 294 *pages.* $3.50.

These two titles are the first English translations to appear on the American scene of the author's 19 proposed volumes on Christian theology. Berkouwer, professor of systematic theology at the Free University of Amsterdam, the Netherlands, betrays a firm grasp on the important schools of theological thought as well as a feeling for a current need for a revival of theological deliberation.

In *Faith and Sanctification,* the author jealously guards against any belittling of God's grace which by the operation of the Holy Spirit both initiates and advances faith and sanctification. Progress in sanctification, says Berkouwer, comes "with a rising sense of dependence on God's grace."

Taking as the starting point for his discussion the pessimism of the times, Berkouwer in *The Providence of God* yields no ground in his declaration that God rules over all things, even in this miserable day of social injustice and its fruit—agonizing dread. God is the sovereign ruler in providence, man is the responsible agent.

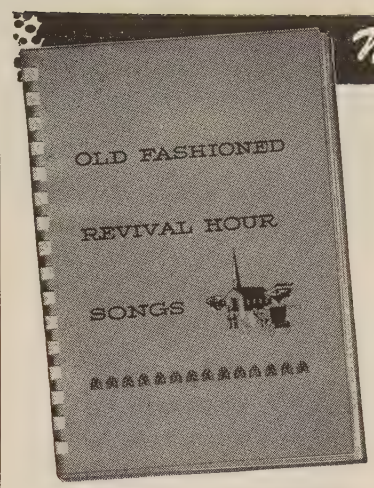
The story of these two works told in polemical style with clarity and conviction, provides an antidote for the American theologue who wears the cloak of theological superficiality and offers a spiritual impetus to faithful students of the written Word. Definitely recommended reading.

Reference

MAN'S RUIN: Expository messages on the whole Bible, taking the Epistle to the Romans as the point of departure. By Donald Grey Barnhouse. Van Kampen. Vol. 1. 301 *pages.* $3.

In 27 brief, but meaty messages dealing with the first chapter of Romans, Barnhouse exposes both surface and sub-soil material relating to the awful truth of man's ruin.

The author's keen theological insight is boldly displayed, never does it hedge to allow for the befriending of a man-bred theory. Biblical illustrations are much in evidence; extra-biblical illustrations gleaned



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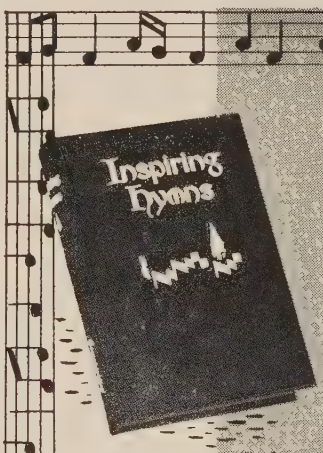

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from church history, science, literature and personal experiences are habitually used.

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If the forthcoming volumes in this series exhibit the same theological train of thought with a twist to the practical, the set will be a worth-while contribution to the expositional literature on the Epistle to the Romans.

GALATIANS AND YOU. By C. Norman Bartlett. Moody. (Colportage Library). 128 pages. $.35.

Although this is a small pocket-sized booklet, its message betrays a careful research which finds due expression in its orderly outline and refreshing commentary.

The body of the epistle is interpreted under three main parts: Personal Explanation, 1: 11—2: 21; Doctrinal Exposition, 3: 1—4: 31 and Practical Application, 5: 1—6: 17.

Spiritual enrichment and a better understanding of the Epistle to the Galatians is in store for all who peruse these pages.

> As the tide goes clear out, so it comes clear in.

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Prominent among these are Baxter, Westcott, Luther, Finney, Maclaren, Spurgeon, Moule, Barnes, Delitzsch, Alford and Moody. The contributions of over 900 scholars are recorded in the volume on Matthew alone.

Naturally some texts receive more attention than do others. An example of the extent of material brought to bear on a salient text may be seen in the case of Gal. 4: 4, 5; "But when the fulness of the time was come, God sent forth His Son. . . ." Here, 37 contributions of sermons, outlines and illustrations fill more than 21 full pages.

From the viewpoint of an accumulation of serviceable textual outlines, these volumes are unrivaled.

THEODORE ELSNER
editor

TO AID IN YOUR SELECTION

New Voices in Action

NEW victorious voices (which most of us have not been privileged to hear) will be broadcasting this year.

One unusual story comes from the Rev. Roy Perry Rockwood, pastor of the Peoples Church in Truro, Nova Scotia and radio pastor of the Peoples Gospel Hour. Six years ago he began his radio ministry in his cellar. Now he has signed a contract for a coast-to-coast broadcast in the U.S.—the largest contract ever to be completed by a Canadian religious group to broadcast across the border.

Radio pastor Rev. Wm. G. Detwiler, founder of the Calvary Hour of Orrville, Ohio, has increased his radio testimony until he is now heard in 11 states in addition to Spanish broadcasts.

■ The midnight minister of Pittsburgh, Dr. Ainslee C. Moore, pastor of the Sixth Avenue Presbyterian Church in East Liberty, Pa., is now in his second year of broadcasting over WJAS, Pittsburg, Pa.

French Gospel broadcast, affiliated with Belgian Gospel Mission, under the direction of Miner and Edith Stearns, reports that they have completed their sixth year of broadcasting.

Their greatest year of response was 1952. More than 3,000 communications were received. Nearly half of these letters came from listeners who wrote for the first time. This is their written declaration, "We are more and more convinced that broadcasting is not only an effective means of evangelizing Europe, but it is the *only* means of rapidly reaching the masses."

■ Another Christian radio transmitter is now on the air-waves of Asia. This good report was received from Christian Radio City Manila, according to announcement by the Far East Broadcasting company.

This is the seventh transmitter to be added to the already imposing list of long and short-wave stations that have been launched by this broadcasting company during the past four and a half years. The gospel message is going forth from Christian Radio City Manila to the Asiatic world in 34 languages and dialects.

With recording facilities in every country of Asia outside the Iron Curtain, feeding the "Call of the Orient" stations in Manila, FEBC has logged more than 30,000 broadcasts the past year. Factually, this transmitter is being used to bombard the Asiatic world, night and day, with the Christian message from Manila. There are no commercials on the stations.

Thirty-five denominations and 25 independent missionary and church organizations are broadcasting the Gospel over the Manila stations at the present time. The directors of FEBC, of whom John C. Broger is president, are contemplating this year an expansion of their transmitter power from their present 81,700 watts to 262,500 watts.

■ Pusan, Korea, is the proposed site for a powerful long-wave transmitter with which to preach the Gospel all over Korea, Japan and parts of China and even Russia. The spark plug behind this super-powered radio station project is aggressive Tom Watson, Jr., of The Evangelical Alliance Mission. He has just completed a visit to Korea where he received great encouragement from Korean officials including President Syngman Rhee who promised, "I will do everything I can to make it possible for you to set up this station."

■ Quarter hour gospel broadcasts are now heard every week over nine commercial radio stations in Japan. This is the culmination of more than a year of labor and prayer by seven missionaries representing two well-known faith mission groups. President of The Pacific Orient Broadcasting company is Arthur Seely of The Evangelical Alliance Mission.

Youthful Japanese evangelist who prepares and delivers the gospel messages on KURAKI YO NO HIKARI ("Light for a Darkened World") is Eichi Umene, Tokyo Imperial university graduate who was prepared by God for this ministry during more than a year spent in a tuberculosis sanitarium.

The broadcasts now are heard over JOIR, Sendai; JOLR, Toyama; JOSR, Nagano; JOMR, Kanazawa; JOBR, Kyoto; JOCR, Kobe; JOAR, Nagoya; JOHR, Sapporo and JOPR, Fukui. Missionaries are praying that God soon will make possible additional stations.

■ Mountains of mail swamp Lutheran headquarters due to telecast, "This Is The Life!" After eight weeks on the air, 30,000 letters were received, coming from folks of all ages, in various walks of life, including a great many children. This is one of the most televised programs of the nation today.

Recently an all-day "clinic," designed to instruct clergymen on how to make the maximum use of television, convened at the network's Grand Central studios of the Columbia Broadcasting system.

I do not know if this clinic will be continued, but it confirms a commendable concern of the Columbia Broadcasting system in being the first network to offer its facilities and personnel for a clinical session for religious telecasters. END

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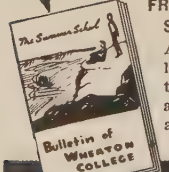

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NEWS

(*Continued from page* 73)

follows the search of a social worker as he attempts to discover the motivating influences in the saintly life of his predecessor. From jail to tenement, countryside and art gallery, with a flashback to Pentecost, the story unfolds, concluding with the hymn, Our Blessed Redeemer.

EDUCATION

Church Music Group Formed

THE NATIONAL CHURCH Music Fellowship, an organization to promote "spiritual music for a spiritual church," was formed recently in Chicago.

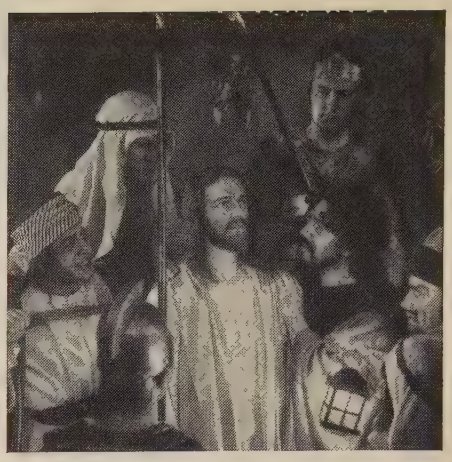
More than 50 delegates from ten states, representing 15 leading Christian schools in the U.S., joined forces to form the new fellowship.

Donald P. Hustad, director of Moody Bible Institute's sacred music department, was named as president of the fledgling organization.

Miscellany

KIKOU MORIYA, one of Japan's best young athletes, is enrolled at Wheaton College. As a part of his school work, "Cooky" is training under Track Coach Gil Dodds. . . . Bishop Homer A. Tomlinson, general overseer of the Church of God (Queens Village, N. Y.), has returned from a 40,000-mile tour of 69 nations, a "world flight for peace on earth." . . . Rev. John P. Woods, pastor of the Arlington Hills Presbyterian Church at St. Paul, Minn., was to be named chaplain of the Minnesota House of Representatives. . . . William Steinhaus, Miami business man, has been named executive business manager of the Florida Winter Bible Conference at Boca Raton. . . . Pretty Linda Carole Smith, 5, of Memphis, was bitten on the cheek by a mad dog, but her mother refused to let doctors treat her, stating "the Lord will take care of her." . . . When George Beverly Shea made a personal appearance recently in the record departmnt of one of Minneapolis' largest department stores, his albums were completely sold out before he left the city. Bev is said to be Victor's top gospel seller. . . . T. A. Bryant, former book editor and advertising manager of the Zondervan Publishing House, has been named the new editor of *Christian Digest*. He succeeds Ted W. Engstrom, executive director of Youth for Christ International. The Zondervan firm published 89 books last year, largest number in the history of the organization. . . . Victor Growcock has resigned as vice president of Churchcraft Pictures to head the audio visual aids service of The Lutheran Church—Missouri Synod. . . . Dr. Louis H. Evans, pastor of the First Presbyterian Church, Hollywood, has resigned to become a minister at large for the Presbyterian Board of National Missions. END

There is no failure except in no longer trying.



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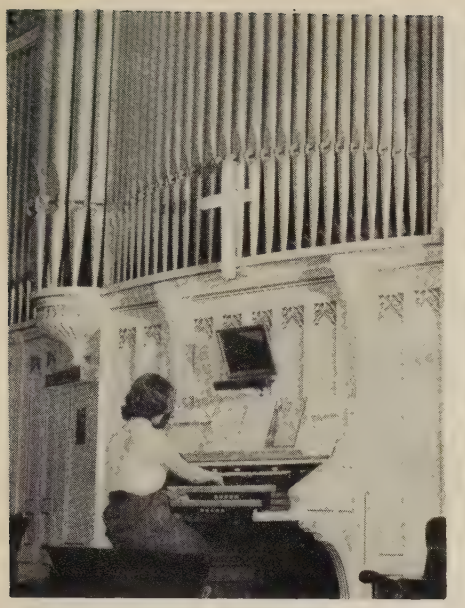


In today's economy, it is possible for any church to have good organ music.

A Measuring Stick in Selecting an Organ

ORGAN music is the music of the church. This is the ideal to which every congregation should aspire. In generations which have passed, compromises for organ music have had to be made because of financial or space limitations.

In today's economy, however, it is possible for any church to have adequate organ music—reverent in voice and suited to the requirements of the service—at no greater cost than that of a good piano.

Perhaps there are those who feel that organ music in the church is impossible because a pipe organ is out of the question. Today, true organ music is available to any sized church.

The small church or chapel heretofore forced to be content with a piano will be surprised to learn that they can now have organ music from instruments selling as low as $1,200.

However, the average church is prone to look at their immediate needs, rather than to the future. The mistake should not be made of purchasing too small an organ. A determination should be made to get the finest possible instrument, even though raising the money may, on the face of it, appear difficult.

Remember, it only takes 100 contributors to buy an organ in one year, by giving approximately 25 cents a week. Ten years after purchasing an organ, the difference in price between a suitable instrument and an inadequate one will not be important, but the performance of the organ will be. Its suitability continues to live.

In church work, the organ must not be regarded as strictly a solo instrument. The response or anthem given by the choir, the solo number and the hymn sung by the congregation and choir accompanied by the organ is the musical backbone of the service. In addition, the instrument must likewise be capable of producing the majestic tones of "full organ" as in playing the *Wedding March,* for instance. It must provide the soft ethereal background for the communion service, as well as the lighter strains we so frequently hear during the offertory.

The musical "Call to Worship" begins with the Doxology. This has, no doubt, been heard at one time or another. This should be used as a basis for comparison. The Doxology should be played on the organs being considered and the determination made as to which comes nearest in character, quality and fullness of tone. The test of using just the diapason stop alone in playing the Doxology with full volume is an excellent one by which to judge any organ.

But, what about the role played by the organ for the soft choir response, the organ interlude after the prayer or offertory, or the soft music of the communion service? The function of the basic church organ for soft choir responses is to furnish unobtrusive support for the choir.

The quality and character of stops such as an 8′ Dulciana, for example, will furnish this. In addition, a basic church organ will provide in this soft vein, stops of equal quality and character in high pitches, such as a 4′ Dulcet or Viola. These also are the stops which provide the background for the characteristic musical church ritual of the communion.

Of course, a principal function of the church organ is to furnish adequate support for congregational singing. Here you meet the major test for the instrument, that of "Organ Ensemble." A well-rounded stop list for the church organ should include pitches at 8′, 4′ and 2′ for the single keyboard types, and in the two manual variety, should incorporate pitches of 16′ on manuals, as well as pedals in addition to one or more so called "Mixture Stops," 2-2/3′ etc.

(*Continued on page* 90)

Better Church Music

by Earle Hulin

LAUNCHING a church music program is a big job. Think it through carefully. Then make a constructive analysis. Though this task is not so involved, the small church as well as the large will profit by it.

You will then find that what is needed is a basis for action. The following simple outline, if diligently followed, will achieve the results you desire.

1 Ascertain as closely as possible the present musical status of the church—all services, all departments.

2 Set definite goals, both short and long range as to what can and should be accomplished in each instance.

3 Lay out a workable plan explaining how to achieve each of these goals.

While for many reasons, in certain instances, it might not be possible to make known the complete plan, certainly the basic viewpoint and the short range goals in each field should be clearly outlined.

It should then be presented with a helpful cooperative spirit to the pastor, assistant pastor, Christian education director, music committee, etc. for discussion, possible modification and acceptance.

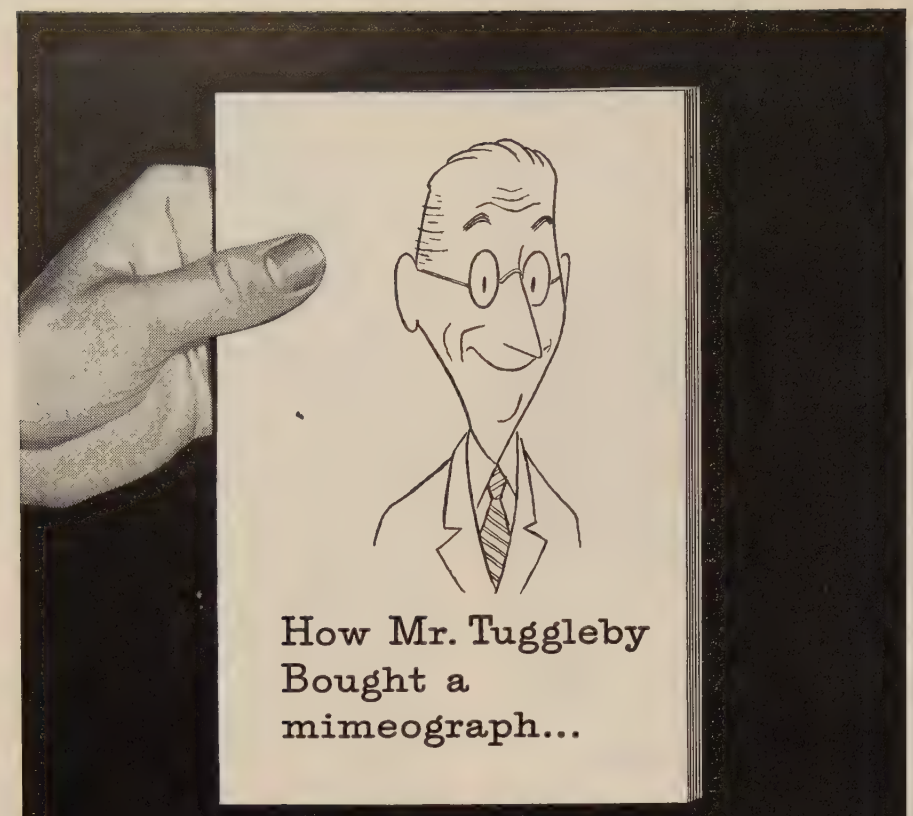
Most church groups are quite willing to move forward if a tenable goal is set and if they feel that the person in charge has the ability to start the plan and keep it in motion.

In endeavoring to outline a plan of action, there is a crying need to make a *thorough study of the local situation.* If correctly undertaken, this will itself provide the perfect pattern or outline for action in your church. In view of the fact that some readers may not feel fully capable of making such a survey, first consider the following four very important basic principles which are too often overlooked.

1 Unless the music of the church is as basic as the theology of the church and sung "with the spirit and with the understanding," the seeming results of the min-

(*Continued on page* 91)

A good choir sings for God's glory.



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Do You Have a Music Library?

by James Kurtz

EVERY church, regardless of size, should be striving to present good choir music. Whether the church is fortunate enough to have trained voices blending in the morning anthem, or whether it be a choir of untrained voices, good music can be produced.

An important part of the music program is a music library. It is based, naturally, on the financial status of the church, but every church should and can have a library.

The selection of music has always been a problem to choir directors. "What will the congregation like to hear?" is a question with which a choir leader often struggles. In selecting music for your choir, the congregation must definitely be kept foremost in mind. They must suffer or be inspired.

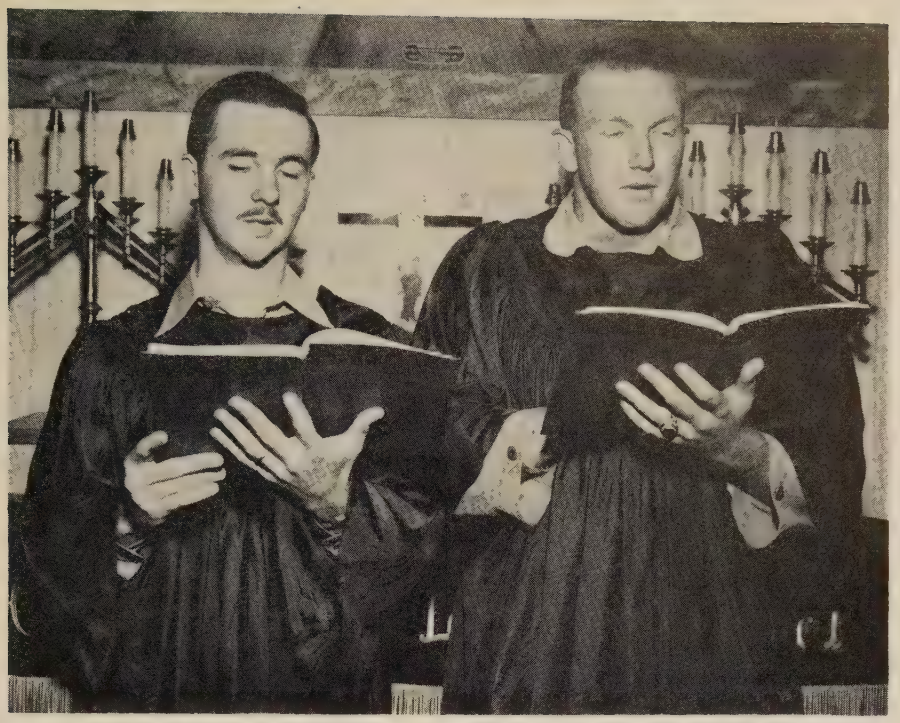
A good point to remember is, a person suffering from malnutrition is never given large quantities of food at one time. A church suffering for want of good music, due to the tastes of the congregation, should be fed with fine music, sparingly. The congregational taste can be cultivated gradually.

In selecting music, always keep in mind the ability of your choir. Lighter music well done is better than heavier music poorly presented. Some music stores will give an authorized person, representing the music committee, a courtesy discount. It is quite proper for such a discount to be requested if not offered by the music dealer.

Now the question arises, "Where shall we keep our music?" Roll up your sleeves and clean out that long forgotten church room stored with cartons and other non-essentials and, presto, you have your library room. Wooden shelves can be built along

(*Continued on page* 92)

Music filed and marked will last.



Robes with ample fullness allow for large or small persons to wear them.

How To Select Choir Robes

PERHAPS your church or music committee is planning or should be planning to robe the members of the choir. The following informative pointers are given to help you make the best selection.

Color—For a long time black has been the standard color for choir robes. But now, according to manufacturers, the most popular color is maroon. Royal blue follows with black in *third* place. White is becoming more popular for use on special occasions. Other popular colors are: dubonnet, wine, navy blue and green.

Style—There are robes designed specifically for children's intermediate and adult choirs. Also available are special robes for directors. The director's robe is altered by changing the sleeve construction to allow him greater hand visibility and more freedom in his conducting movements.

Choice of Fabric—Unless the material is especially treated, various chemical gases in the air will affect the robes, causing the color to fade, especially in areas or sections of the country in which there is heavy industry. If one lives in such an area, great care should be taken to determine if the fabric has been treated to prevent fading.

The quality of the fabric will determine the price of any given style. The better fabrics will wear longer, retain their shape and have better draping qualities.

The Yoke—The foundation of any robe is the yoke. It should be constructed of a substantial material so that it will hold its shape. It should be made of a strong, yet lightweight material—lightweight for comfort, but possessing strength so the body will retain its shape. The yoke should not shrink and should lie flat when dry cleaned.

The fluting—The fluting gathers the fullness of the robe over the shoulders and across the back, allowing the robe to hang in attractive folds. It is most desirable to purchase robes that have ample fullness so that large or small persons can wear them.

Size—Choir robes should be purchased in a range of sizes that will fit the average group. If money is available, a few extra robes should be purchased, because it may not be possible to purchase the same material in future years to replace damaged robes or increase the quantity. The mill which manufactures the fabric may discontinue it and in dyeing new fabrics, it may not be possible to obtain the exact shade. There should be at least two or more inches of hem at the bottom so that the robe may be lengthened if necessary.

Closures—Various companies recommend different kinds of closures. Here are some of the advantages and disadvantages of each. 1) Zipper—faster and looks neater—care must be taken that clothes are not snagged. 2) Hook and eye—hooks may pull out, causing some gapping. 3) Snap placket—snaps may pull out if they are merely tacked on; however, if care is taken, they are quite satisfactory.

Care and Repair—When robes are purchased it is wise to sew in a numeral near the label—robes can then be assigned by number rather than by name. The director may then maintain a list of all the choir members and the robe number.

All robes should be dry cleaned at least once a year. To be protected against moths, they should be stored in a closet and kept away from light, as light will fade robes. If proper care is taken, choir robes should last at least ten years or more. END

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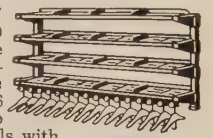

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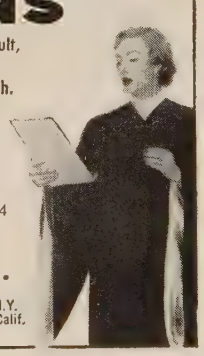

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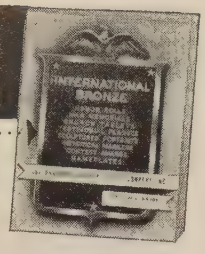

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Object Lesson

Washing Spots Away

by Dorothea Boyd

THIS action-packed story clearly unfolds the plan of salvation. You'll enjoy telling it and your pupils will enjoy hearing it.

Preparation: Cut two irregularly shaped spots from white construction paper to fit over the back of the hands as illustrated (approximately 2 x 2½ inches in size). Make a band of elastic to fit around each hand and attach to construction paper spots as shown. Now the leprosy spots are ready to slip on and off the hands as you tell the story.

It will help to have a map handy either on the flannelgraph board or on the wall to show the boys and girls the geographical location of Syria and Israel. In order to impress the Bible location, place your Bible and two kings from your manger set and the number five on the table where they can be seen. If you do not have the kings, make two small crowns out of paper. Let the children figure out from the figures that the story is from II Kings 5.

Also, you might use a chair, a piece of paper to represent a letter, a paper crown that will fit on your own head, ten pieces of cloth (cheesecloth or anything else to represent ten changes of raiment), a box supposedly containing ten talents of silver or about $20,000 and another box representing the 6,000 pieces of gold.

Story: Our Bible story is found in II Kings 5. The countries of Syria and Israel were at war. (Point out the two countries on the map.)

During one of the battles a little Jewish girl was captured and taken from her home in Israel all the way up to Syria. There she was placed in the home of a great captain named Naaman to help his wife.

Captain Naaman was one of the greatest and bravest men in his country, but there was one thing wrong with Naaman. Naaman was a sick, dying man. (Slip the leprosy spots over your hands.) You see, he had a terrible disease called leprosy. There was no cure for this sickness. His skin was turning white in spots and the rotten flesh would soon drop off and he would lose his fingers and his toes.

One day the little Jewish girl said to Mrs. Naaman, "I wish that Captain Naaman could see the prophet who lives in my country of Israel. For the prophet would heal him of his leprosy."

Someone was listening at the door. (Step to one side and cup your hand over your ear as though listening.) This person heard the little Jewish girl, and do you know what he did? He ran to Captain Naaman. He was very excited.

"The little girl said that there was a man in Israel who could heal you," he told the captain. Then Naaman got excited. He ran to the king of Syria and told him. (Put the crown on your head.) The king listened to Naaman and he said,

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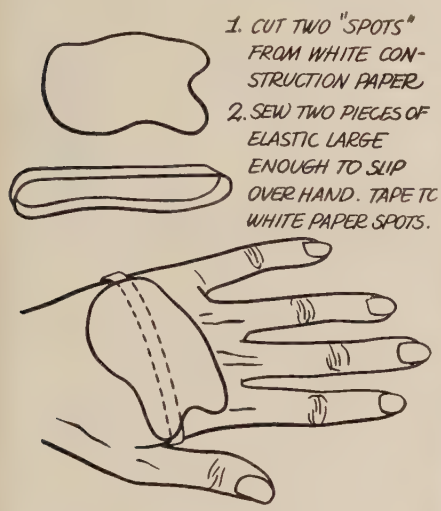
"Go to, go, and I will send a letter unto the king of Israel."

(Take off the crown.) So Naaman went out and prepared to make the long trip down to Israel. First, he got out his best chariot (take a chair to represent the chariot) and his best horses. (If you have some small problem boys in the class who can't sit still, this is a good place to use them. Let two of them stand in front of the chair and pretend to be the horses. Tell them to listen closely to your directions so that they will know when to go and when to stop.)

Naaman put into the chariot about $20,000 worth of silver and 6,000 pieces of gold, and one, two, three, (etc.) . . . ten changes of clothing. Finally he put in the letter from the king of Syria. (Put these articles on the chair as you mention them.)



"Giddap!" Naaman said to the horses and off they started down the long, dusty road. (Have the boys keep time with their feet pretending to go down the road with the chariot.) Away they went until they came to the land of Israel.

"Whoa!" shouted Naaman. (The horses stop.) "Here is the palace of the king of Israel." Captain Naaman took the letter (pick it up from the chariot) and walked up the steps into the palace. (Walk a few steps and bow.) "Your majesty, here is a letter from the king of Syria," he said.

(Put the crown on your head again and hold the letter.) Now, the king of Israel was worried. He couldn't imagine what his enemy, the king of Syria wanted. He read, "Now when this letter is come to you, be attentive, for I have sent Naaman my servant to you, that you may heal him of his leprosy."

The king was very angry. (Throw down the letter.) He tore his clothes. (Pretend to do so.) He said, "Am I God, to kill and to make alive, that this man wants me to heal a man of his leprosy? Is the king of Syria trying to start more trouble with me?"

The king was so angry that the news spread all over town. (Take off the crown.) When the prophet Elisha, the man of God, heard about it, he said to the king, "Why do you tear your clothes? Let Captain Naaman come to me and he shall know that there is a prophet in Israel."

(*Continued on page 93*)

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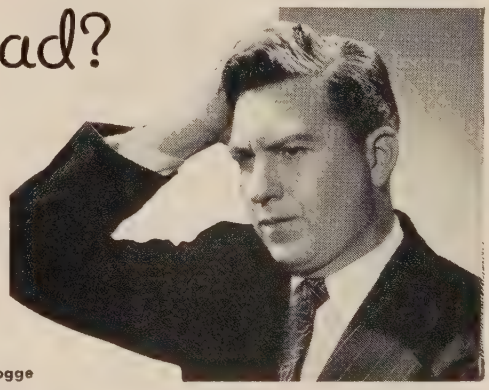

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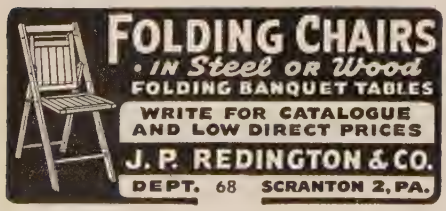

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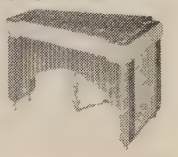

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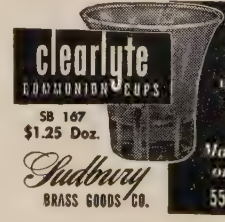

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8 *The intense child:*

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b Teach him to discriminate between the important and the relatively important.

c Create a sense of humor by approving any light-heartedness he displays. Encourage this by "kidding him along." Make him see himself in true perspective so that he will treat some things with indifference. To illustrate, suggest that he leave his work after a reasonable length of time to play and cause him to have to leave it.

The intense child has the potentiality of becoming an unbalanced individual. You can correct this by giving him a sensible appreciation of perseverance, with an equal appreciation for recreation and relaxation.

9 *The leader and self-assertive child:* This child is positive and outspoken, always ready to "come up front" and sing or recite. Though leadership is a precious quality, it may well destroy a personality. Other children envy the leader and he may easily be ostracized as a "teacher's pet" or a "know-it-all." The child himself may become egotistical. He may prevent the backward classmate (who needs to express himself) from having the opportunities he needs. Strike a happy medium in your leader.

a Teach him that leadership requires that he successfully put others to work in places of leadership.

b. Cultivate a regard for others' opinions, rights and needs.

c Give him opportunities to help others without undue attention. In this, require that he be patient. Make helpfulness an activity as a group to counteract any personal pride that the leader may assume.

d Provide opportunity to help where no praise is given.

10 *The imitative child:* This characteristic occurs at different periods in a child's life—a time when he assumes a habit of speech or dress that is natural to another. The fixation may develop into a total nullification of the child's originality. The treatment is to shock back to reality.

a Ask him why he talks or acts the way he does. When put on the spot the answer is usually, "Johnny talks that way." Make him see that is not sufficient.

(*Continued on page* 94)

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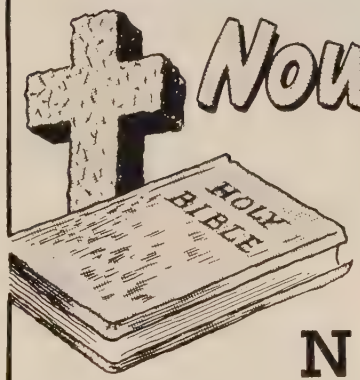

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SELECTING AN ORGAN

(*Continued from page* 83)

Any organ being considered should be tested in the same manner as a costly pipe organ. A martial hymn can be selected such as "Onward Christian Soldiers." The demonstrator, or the church organist should draw the full tonal resources of the organ and play this hymn with the swell pedal (volume) wide open—and above all—*without* the aid of a tremulant or vibrato.

These stops tend to smooth out any abruptness or poor quality of tone inherent within the instrument. It isn't necessary to use a tremulant or vibrato on a pipe organ when testing its full tonal resources, nor is a hymn of this nature played in that manner. The electronics should be no exception to this basic rule.

If, after hearing the organ played in full ensemble, it is felt that the instrument sounded majestic and full, with no evident distortion of tones, a satisfactory church organ has been heard.

If this quality is inherent in the organ under consideration, it follows naturally that the individual voices comprising this full-rounded ensemble of organ tone will, in themselves, provide beautiful solo voices, reverent in quality.

Most organists will agree that the most desirable solo voices for church music can be chosen from the celeste, clarinet, French horn and oboe. Many organs made today are capable of playing lovely solo tones, but the pure-bred church organ should be judged primarily upon its ability to play full, heavy passages in both legato (smooth) as well as staccato (detached).

Many churches ask whether they should purchase an electronic or a pipe organ. This is a difficult question to answer as obviously several factors must be considered. Pipe organ installations are best planned with the building because of space requirements. In addition, the cost of installing a pipe organ should be weighed against that of an electronic.

Generally, I would say if a church has within the neighborhood of $8,000 to spend —and space will permit—a pipe organ, built by a reputable manufacturer, deserves consideration.

Some believe it is important to provide a church with a completely standard organ. A group of pipe organ builders, upon the joint recommendation of several prominent organists (the organization now known as the American Guild of Organists), standardized the pipe organ. Playing dimensions and console arrangements were determined, uniformity in the marking of stop tablets was recommended, together with the proper angling of keyboards and their overhanging feature.

However, one of the most prominent electric organs employs a principle of tone generation and one color not used in any other instrument. There are no strings, reeds, pipes or any other mechanical sounding devices. The tones are first generated as electric wave, then translated into sound waves.

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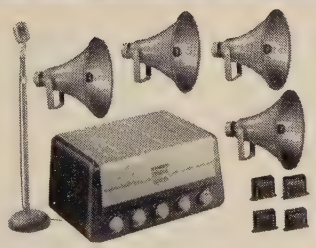

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mental voices are affected simply by using these harmonic drawbars in various combinations.

To sum up, the first consideration is one of budget, bearing in mind that the organ must serve for years to come. Consider it in relation to the size of your church and your present congregation.

Next, the organ to be selected must be built for church work—its voicing must be reverent and it must be completely adequate to serve all musical portions of your services.

Two other factors not of a musical or design nature, which, of course, must receive consideration in selecting an organ are: The organ builder—his reputation in the field of music, his facilities and financial stability, his standards of quality; and your local dealer—his reputation, reliability and willingness to serve you in years to come.

The greatest task of the Christian church is to save souls. The organist is the minister of music—divine music. His talents and art can never be demonstrated beyond the scope of the instrument at which he sits. The path should be clear in selecting an organ to compliment, support and add great beauty to church services—bringing soul satisfaction to the congregation. END

CHURCH MUSIC

(*Continued from page* 83)

istry of music will in the long run prove transient. This premise is for all services and gatherings. (The young people's program needs much help at this point.)

To accomplish this, every church needs to own *and use* a good hymn book. To establish whether or not your hymn book is good—see if you can pick out several hymns setting forth the particular doctrine expounded in each expository message your pastor preaches.

Also of great importance is a song book to be used as an adjunct to the hymnal. Each without the other is quite limited. It must be noted that books which try to accomplish both purposes are weak at best.

2 As there are graded Sunday school lessons, so there should be graded music to match the content of the lesson. Not a total diet of choruses, or so called children's songs, that are in most cases of temporary value and quite useless, but children's hymns, explained and related to the basic theology of the lesson. (Yes, there are such—little known or forgotten—tuneful, interesting, permanent.) As a starting plan in relation to its teaching program, have each department of the Sunday school memorize one hymn per month.

3 Almost any church can have graded choirs. They are built on the organizational framework of the Sunday school with comparable promotions as the local set-up might permit. This is a wonderful way to help build up the Sunday school and, through the interest of the parents, the church as well. (This, of course, does the director no harm.)

4 Use material based on scripture texts as much as possible for choir repertoire and special music. Anthems setting forth New Testament truths should be most care-

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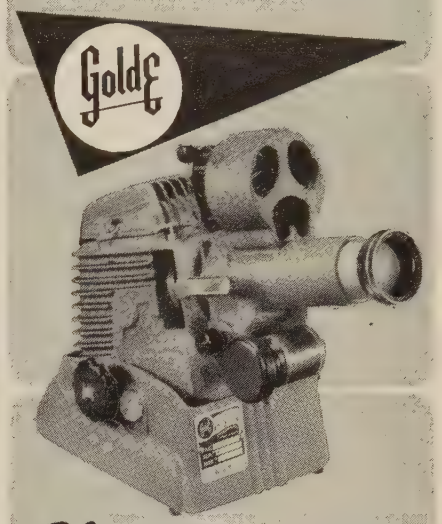

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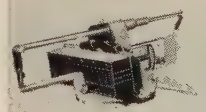

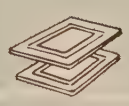

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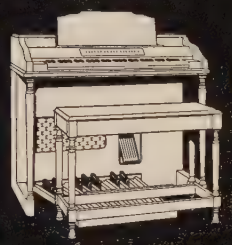
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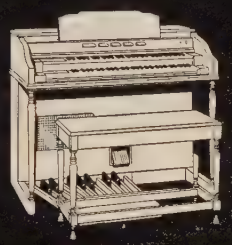
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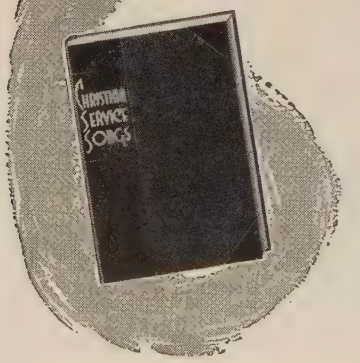

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fully studied as most composers and publishers, in the interest of large distribution, cater to music which is written "for most churches" rather than that which is suitable for the "fundamental" church only.

As one can readily see, this is a program of musical education which takes time, effort and vision—but it is well worthwhile. In the face of present day standards, it is like a crusade, therefore, remember—if the people of your church *could* have done what you *want* done they would have accomplished it by themselves. Also, if they *saw the need* as you see the need—they would be doing the same thing you are trying to do. In view of this, tread softly, be patient, loving and helpful—but everlastingly giving a word here, an admonition there, a bit of training in season and out of season until the work is really moving forward—*then keep at it!*

Finally, it would be worthwhile to note that even the works of the mighty Beethoven have stood the test of time, primarily because of the following: *ability,* the *power of concentration* and *searching self criticism.* Without these attributes, the years would have erased much that we now consider great music. In launching a *successful* church music program, this parallelism also must not be overlooked if we are to really achieve any worthwhile and lasting goals. END

MUSIC LIBRARY

(*Continued from page* 84)

the walls to hold hymn and chorus books. You may start off with one steel or cardboard filing cabinet. Later more can be purchased. Fiber expanding wallets are convenient to use. These wallets can be tied and they keep the music clean.

On the top of each wallet, place a gummed-back label with the following information typed on it: the number (this number to be designated by the music librarian), title of anthem, composer and the number of copies. This information should be recorded, preferably in a loose-leaf binder. It can be entered in two ways, alphabetically and numerically. Each sheet of music should be stamped.

The filing cabinets are indexed accordingly. When deciding upon a particular selection, simply refer to the title or number in the binder and the location of the complete set of music is easily found.

Choir members must be taught the proper care and method of handling music. Anthems and hymn books are expensive. The music budget usually is the last item to be counted in on the church expense account.

The following suggestions are offered in handling music. 1 Do not bend covers backward. This breaks the binding. 2 Do not turn down corners for marking. 3 Return music to librarian as received.

A good project for the shut-ins of the church or for those, who for some reason are unable to participate in the choir, is that of repairing music. It gives them the satisfaction of contributing to the music program and benefits the choir director.

A few essentials have been given. Why not start an efficient library in your church now. END

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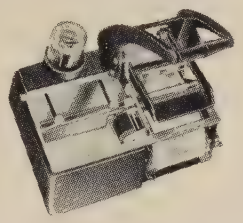

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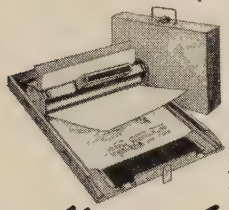

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WASHING SPOTS AWAY

(*Continued from page* 87)

(Put on the leprosy spots.) So Naaman came with his horses (have horses start) and with his chariot. "Whoa!" he said to the horses. They stood at the door of the house of Elisha, the man of God. "Here, I am," Captain Naaman shouted. He was beginning to think quite a bit of himself because of all the attention he was getting and the crowds that had followed to see the miracle. But he waited and the man of God did not come out at all. Instead, Elisha sent his servant out to speak to the great captain.

"Elisha said to go and wash in the Jordan river seven times and your flesh shall come again to you and you will be clean," the servant told him.

Naaman was very angry. "Giddap!" he yelled at the horses and off they started. "Fine way to treat the great captain of the Syrian armies. Why, I thought the prophet would surely come out to me and stand and call on the name of the Lord his God and strike his hand over the place and heal the leper. Why, we have rivers in Syria much better than that muddy little Jordan. Can't I wash in them and be clean?" He was very angry.

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One of Captain Naaman's servants tapped him on the shoulder and said, "If the prophet had asked you to do some great and hard thing, wouldn't you have done it? Then why not do what he says, 'Wash and be clean'?"

"Whoa!" Naaman said to the horses. (The horses stop.) He thought about it. Well, yes, he could try it. There was no harm in trying. After all, he had come a long distance. "You stay here and wait for me," he said. "It won't take long." He stepped down into the muddy Jordan river. Brrr! The water was cold.

"The man of God said to dip myself in the river—wash and be clean. Well, here goes. Once!" (Squat down quickly and come up and look at hands.) "The spots are still there.

"Twice!" (Dip again and look at hands.) "The spots are still there.

"Three times!" (Dip again and look at hands.) "The spots are still there. But I was told how to get rid of the spots. I must believe and obey.

"Four times!" (Dip again and look at hands.) "The spots are still there.

"Five times!" (Dip again and look at hands.) "The spots are still there. Maybe this won't work. Perhaps I am just making a fool of myself. People will laugh at me when they hear about this. I think I'll leave (turn as though leaving the water). No, the man of God said seven times.

"Six times!" (Dip again and look at hands and shake head.) "The spots are still there. I must go down seven times!" (Dip again and this time slip off the spots from your hand. Look at your hands and turn them over and smile.) "See! The spots are gone. I am clean! I am clean!"

END

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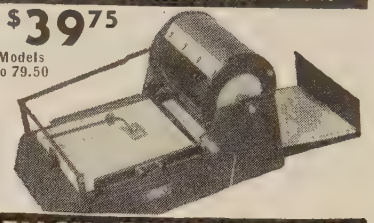

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KNOW YOUR PUPILS

(*Continued from page* 89)

b Show the difference between personifying a character and being a person.

c Compliment the child when he expresses himself independently.

d Bring the influence of the group to bear upon him.

e Give the group stories and situations that require independent thought.

11 *The helpful child:* This type of child may become the "do-gooder" in adult life. He takes pride in helping others. He wants to excel and show his capability.

a Look for the spirit in which the service is rendered.

b Treat him by turning his attention away from himself and what he has done to the one whom he has helped.

12 *The good-natured child:* So you think it ridiculous to change the good-natured child? Then you don't know that he is easily overpowered and robbed by others. He actually has little individuality. As a "middle-of-the-roader" he may find it disillusioning when he cannot please all of the people with whom he comes in contact by simple indifference and agreeableness. The rude awakening may ruin him. If he has no such awakening, he is nevertheless the loser and society is the loser, for he has not contributed his privilege of choice.

a Tell them stories of situations where "being good" resulted in harshness—that one cannot always avoid issues without unpleasant results.

b Do not excuse indifference but make decision and self-expression necessary. (Debates, discussions and competitive sports.)

Conclusion: These types have been assigned to no age group, for though certain characteristics are more prominent in certain age groups than in others, it is nevertheless true that each of these types may be found throughout the life span. Adults are often overgrown children, with these typifying behavior patterns full-grown and controlling. The answer to counteracting these tendencies lies with you, the Sunday-school teacher. Your resourcefulness and relentlessness will correct what no "ready-mixed" lesson can ever hope to do. The Holy Spirit will guide you into all truth, giving you discretion and wisdom as you teach with love and discernment. END

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Dear Bill and Ruth:

Last month I told you about Unshackled* *but by the time my letter reached you the first printing was all gone. Sorry if you were disappointed. But it's back in print now, and we are going to try to keep it so! It is the story of 20 men and women who lost control of their lives. Shackled to despair by their sins, failures and frustrations, they found that liberation didn't come through a process or a treatment, but through spiritual surgery performed by the Creator God in the person of Jesus Christ. What a story they have to tell!*

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CRIME BUSTERS

(*Continued from page 74*)

courts. His mother, concerned over her boy's behavior, welcomed the assistance of the PYO social worker. She became interested in the spiritual things of life and saw to it that the boy was in Sunday school regularly. While the case is not yet marked closed, the pastor of the church where the family is attending reports that the boy is making "wonderful progress."

Not all parents, however, are concerned enough to make a real effort to help their child. On one report Rohland showed me the case worker had written, "Parents are *too busy* to take their child to Sunday school. The visitation workers of one church report that they are stopping by for him with a car."

"We do what we can in cases like that," Mrs. Rohland put in seriously. "But frankly, it's much more difficult and we're forced to admit failure in such cases much more often."

One of the shocking things is not the number of delinquents with drinking, gambling, immoral parents. That's to be expected. But the astounding thing is the number who have fathers and mothers who are evangelical Christians. Somehow it is supposed that the children of such parents don't get into trouble.

Some of the truest happiness comes from apparently running away from happiness.

A look at the files is sobering. The son of a deacon in one conservative, evangelical church arrested for armed robbery. The daughter of a choir director brought in on charges of immorality. A pastor's son booked for vandalism. A closer examination of the records, however, revealed the same problems in general as those in non-Christian homes, the same sort of indifference and laxity.

The father of one young man, who was crushed when his boy was arrested, admitted that he had been so busy in Christian work that he had no time for his son. He knew nothing about the lad's friends, where he spent his leisure or how he got his money.

A mother had been shielding and defending her daughter for years, standing between her and her father to stop his punishment, kissing the tears away when they came, buying her out of her first acts of petty thievery.

Another father had completely washed his hands of disciplinary problems. "That's a woman's job," he said, turning it over to his wife. But he shared the grief and shame with her of having his only daughter booked for shop lifting.

"If Christian parents could know what

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we know," Rohland said, "not a single one would take his child's salvation for granted. Not a single one would just assume that everything would work out all right. Instead they'd deal with their children and pray for them and teach them to respect God and their parents through the sort of discipline and training the Scriptures describe."

Although they have had a great deal of success in their efforts to rehabilitate delinquents, Rohland and his staff would be the first to admit that their work is not all successful.

"We're able to help 80 per cent of our boys and girls to find themselves well enough so that they stay out of trouble with the authorities in the future," Rohland said. "The police seem to be surprised at that average. As to the percentage of souls saved," he went on, "I just wouldn't know. I never was much for keeping records of that kind. I really doubt whether we've been able to help many more than 20 per cent of those with whom we come in contact to find the Lord."

★ ★ ★

There is nothing nearly so clever as honesty and sincerity.

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A smile came across his face in a moment. "But," he concluded, "You don't think about percentages when you see the big, broad smile on the grubby face of a 14-year-old who has been in and out of trouble most of his life and you know that he's put his trust in the Lord Jesus and has left his past behind him. It doesn't make any difference then, whether you've helped one in a 100 or 99 in a 100. You are just as thrilled."

That vision keeps the PYO going forward step by step and case by case. That vision caused them, in recent months, to purchase a 100-acre tract of land from the Ford Motor company for the purpose of building a home for boys and girls who have become the victims of family crises.

There are needs, to be sure, especially with the expansion program that is at hand, needs for interest and prayer and financial support. They could also use larger office quarters and staff to take in the Recorder's court where the cases involving young adults are tried, as well as a need to increase their activities with the police and city juvenile courts.

That those things will come eventually, Rohland and his wife have no doubts. They have seen God supply their needs and sweep away the obstacles when everything seemed hopeless. Meanwhile they are continuing to serve Him by working as wisely and tactfully as they know how to help rescue youthful delinquents for the Lord Jesus before the courts get them again. END

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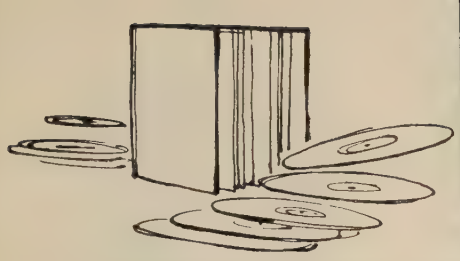

WENDELL P. LOVELESS
editor

FOR TEACHING OR YOUR LISTENING PLEASURE

Recordings Have Interesting Uses

A LETTER received recently from Hugh M. Armstrong of the Frayser Baptist church, Memphis, Tenn., tells of an unusual and interesting use of recordings. He writes, "I want to tell you how much I appreciate your record reviews. They are a great help to me in selecting religious records which I use as background music for my black light chalk drawings.

"I have been a Christian for only four years. Just after I became a Christian I met a man from Chicago who amazed me with his black light drawings. . . . He gave me much assistance in the beginning, and for the past year I have been using recordings for the music in connection with them.

"The people of my church gave me a Bell Sound System with three-speed player. . . . I have one drawing on Calvary at the end of which, with the black light and fluorescent crayons on, I use George Beverly Shea's Victor recording of *He Bought My Soul at Calvary* as the climax.

"Already the Lord has used this effective record by Shea and my poor attempts at drawing, to win two young men to Christ. Another, who had accepted Christ in a foxhole in the Pacific, made a public confession and joined the church.

"I thank God for religious recordings, and for the many blessings He has given me in my attempts in Christian service."

■ I want to tell you about a new RCA-Victor release of two songs by the Blackwood brothers quartet. I think it is one of

BLACKWOOD BROTHERS

the best things these four boys have done. On one side is a lively number with the title, *Joy, Joy, Joy.* I like this a lot, although I am sure that some will feel that it is too much of a "shoutin' song." I am pleased to observe that this musical organization has greatly improved its accompaniments. Particularly is this noticed on the other face of this record, where the quartet does *The Hand of God.* The voices blend nicely. The production and disc surface are all that can be desired.

■ Some time ago, I reviewed some pressings which Rainbow made of the mellow baritone voice of Bill Mann. Another has just come for review. Bill Mann sings, *It Is No Secret,* Stuart Hamblen's perennially popular composition. Don Martin at the organ and Mabel Edith Oliver, pianist, give him excellent support. Mann makes of this song something more than just a nice, rhythmic number.

On the other side of the record is Brock's song, *Because You Smiled at Me,* recorded by the same vocalist and accompanists.

■ Speaking of baritones, you must not miss two recent releases by Singspiration of the voice of Dick Reed, with his wife, Jane, doing the accompaniments.

Dick and Jane, two young people wholly dedicated to the Lord and His service, recently left for Liberia, West Africa, where they are to have a large part in the new broadcasting station of the West African Broadcasting Association, Inc. They did these recordings just before they left.

One is *Just a Closer Walk with Thee,* backed up with *Wondrous Grace.* The other has the great song by Runyan and Chisholm, *Great Is Thy Faithfulness,* on one side and Jude's *Just The Same* on the other. Every one of these sides is a real gem, and a genuine spiritual blessing to the listener, as well as being tops musically.

■ There is a little seven-inch, 78 rpm International Recording which you should know about. It is by the little eight-year-old colored girl, Judy Spain. Judy sings *This Little Light Of Mine,* and *Yes, Jesus Loves Me.* She sings with enthusiasm and earnestness. The result is quite pleasing. This record would be good to play for small children.

International has recorded some others with the voices of small boys and girls of the Radio Kids Bible Club. These are also seven-inch, 78 rpm.

They are mostly gospel choruses: *Whisper a Prayer; Surely He Will Care for You;* (Little Evelyn sings the latter), Susie and the chorus do *Onward, Christian Soldiers; Jesus Bids Us Shine; This Little Light of Mine; Shine, Shine, Just Where You Are; Jesus Wants Me for a Sunbeam; One God and One Mediator; Cheer Up, Ye Saints of God; Sunshine in My Soul; Heavenly Sunshine; The Sunshine of Heaven; There's Sunshine in My Soul Today; I Know I Am Saved;* and *This One Thing I Know.*

If you are using recordings in some way in connection with the gospel ministry, please let me know about it, so that mention may be made of it in this column. It may be a distinct encouragement to others and it may open the door for service. END

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2 LOST WORDS

(*Continued from page* 17)

are the called according to His purpose and that is His purpose. We are not to be conformed to the world. But that is only half of it. Some dear souls are great non-conformists but they show few signs of being transformed by the renewing of their minds. The Pharisees were certainly not conformed to the world around them, but they were never transformed by Christ within them.

God is out to make saints out of sinners. To do that He must make believers into disciples and witnesses. That means obedience and discipline and righteous living and a lot of believers do not relish that. No wonder Alexander Whyte said of them, "They will be thankful for your telling them the particular times when the Gospels were writ, for explaining the meaning of Euroclydon and Anathema Maranatha. They will be glad for such useless instruction as that. But if you touch upon such subjects as try the state and way of their lives, these religious people cannot bear to be thus instructed."

This brings us to the two lost words in the Great Commission. Our Lord commanded that we should teach disciples "to observe all things whatsoever I have commanded you."

From the way most of us teach and live, one would think He said, "teaching them all things whatsoever I have commanded you." But there is more in mind here than mere dissemination of information. We have not learned nor taught His precepts until we do them and teach others to do them. The emphasis of the Word of God is upon *doing* God's Word.

Throughout the Old Testament one keeps finding the combination, "My statutes . . . to *do* them, . . . my commandments . . . to *do* them." Our Lord tells us we are His friends if we *do* what He commands us. He that *doeth* the Father's will is His brother, sister, mother. It is he that *keeps* the commandments that loveth Him . . . not every one who sings, "O How I Love Jesus." He that hears His sayings and *does* them is like the man building upon the rock. And He asks, "Why call ye me Lord, Lord, and do not the things which I say?"

Too much of our Bible study is like swimming lessons on dry land. We learn His commandments but not to observe them. The Word of God is a lamp and a light, not that we may look at it but walk in the light of it. To look at the sun at mid-day is to go blind. God gave us the sun, not to look at, but so that we might walk in its light. Millions in heathendom are blind because they have not seen the light of God's Word. Many in America have

(*Continued on page* 102)

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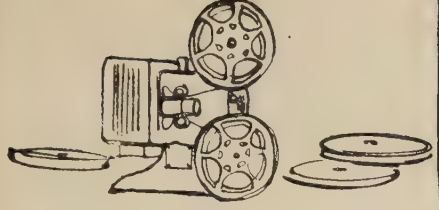


YOU CAN USE EFFECTIVELY

HARRY BRISTOW
editor

An Instrument in Evangelism

MOTION pictures have been proven to be an instrument in evangelism. The Graham Evangelistic Association reports that 85,000 decisions for Christ have been recorded through the ministry of its film *Mr. Texas*. The Evangel films report that 28,000 decisions have come through the ministry of *Missing Christians*.

From every part of the nation and around the world come reports of decisions for Christ through the film ministry.

To me, this is a confirmation of God's preordained purpose of the motion pictures. It may only be a matter of another generation until the Christian church will become one of the largest single users of films.

Indifference to progress may hinder the use of this new tool. In the last 35 years the "children of darkness" have been wiser than "the children of light." They have used the motion pictures for the propagation of the filth of the world, the flesh and the devil.

So that this instrument may be utilized to the fullest for the propagation of the Gospel, help will be given in succeeding columns to show how to most effectively make use of audio-visual equipment. As time and space permit, I will be very willing to answer any reasonable questions.

■ *Geography of Salvation* is the first title of Evangelical Films, a new film producer, presenting Dr. Donald Grey Barnhouse in Bible studies.

The vehicle of the lesson is the geography of the state of California. We are reminded that here the highest and lowest levels in the continental United States are found. An individual who would express his desire to leave the state of California and travel to Death Valley, 280 feet below sea level, or to scale the lofty heights of Mt. Whitney, 14,955 feet above sea level, would still find himself in the state of California.

This same story is applied to men without Christ, sinners living in the state of death. Below sea level is compared to those in skid row who are easily convinced of sin, but still in the state of death. The sea level is depicted as the average person of which there are many . . . just good enough to get by, but still in the state of death. Above sea level we find jurists, teachers, doctors and even some of the clergy who are living respectable lives, but who are in the state of death.

Although the film is closed with a prayer and an invitation, it has a message for the new-born Christian as well. I certainly like this film! The excellent commentary and picture sequences make the doctrine of "Christ our Righteousness" clear and comprehensible.

This film should find use in mid-week meetings, Bible classes, Bible school, Sunday night services and youth rallies. It can be used very well in evangelism. This film is highly recommended. Running time is 35 minutes in color. Availability: Evangelical Films.

■ Another in the Living Bible Series is *The Lord Is Risen*. The story begins at Calvary with Joseph of Arimathea asking Pilate for the body of Jesus that he might give Him an honorable burial.

It moves on to the requested guard for the tomb, the sealed tomb and the seeming earthquake on the third day. The guards are astounded as they see the angel roll the stone from the door of the tomb. Then the religious leaders bribe the Roman soldiers.

Early in the morning, the women come to anoint the body, but are confronted with the empty tomb and the angel telling them, "He is risen!"

The film closes with the Lord Jesus Christ speaking to Mary Magdalene after she realizes that He is not the gardener, but the resurrected Redeemer.

It is well done and sticks close to the Scriptures. The film could be used effectively in the Bible school Easter program. The length permits it to be incorporated in the average hour program, allowing for preliminaries and class discussion.

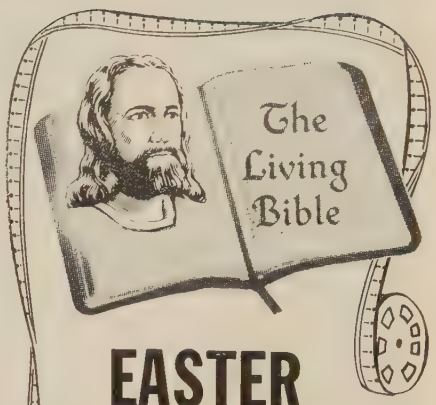
If your church has an Easter cantata by the choir, work this film into the program to bring balance and reality to the message of the music. It can also be used in conjunction with a message on the resurrection.

Incidentally, we know of one pastor who is using one of the Living Bible Series every Sunday night. He first gives a message on the subject, then the film and finally a gospel application and invitation.

I do not hesitate to recommend this film, or any of the series. Running time is 15 minutes. It comes in color and black and white. Available from Family Films or your local library.

■ Recently I was requested to screen the new film *Call of the Navajo*. From the title I thought of it as just another documentary film. To my surprise, however, I found it to be a film that has something.

It is centered around a Navajo boy named Ashkee, about 11 years old. Ashkee, tempted to steal a beautiful Indian belt, is just approaching the door of the trading post when he hears the white missionary who is peraching to a group of Navajos say, "God is looking at you." Quickly he replaces the belt.



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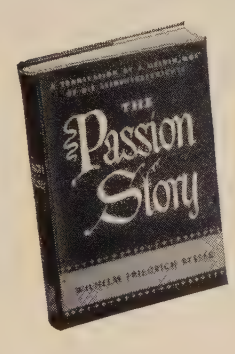

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This scholarly Lenten classic with evangelical emphasis will give a deeper understanding of what God did when He redeemed His children through the suffering of His Son.

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By Man Rejected

by Herman Astrup Larsen

An interesting series of meditations to enrich your Lenten season and draw you closer to the Cross of Christ.

The tragedy of Jesus' life was His rejection by those He came to save. New Testament examples show how objections raised to Jesus' person and work during His ministry were related to the actions leading to His betrayal and death in the final week.

The glory of Jesus' life was His victory over His opponents, and over Death. New believers appeared to witness for Him. Death could not hold Him. Thus, the author, while showing how sin blinds us to God's mercy, also shows how acceptance of God's grace gives us our salvation.

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But when the owner of the trading post pays a visit to the home of Ashkee to inform the parents that a belt is missing, he accuses Ashkee of stealing it. They are given a limited time to return the belt and if it is not returned, they must pay for it.

At this time the witch doctor is brought in to work his crafts to restore Ashkee's sister, who is very ill. Ashkee, who blames the white missionary's God for their multiple problems, goes to the missionary to see how he can appease his God. The missionary dispels all these thoughts and points out gospel verses on salvation.

While with the missionary, Ashkee tells him all about the belt. At the approach of a storm, Ashkee herds the sheep into the corral. But he notices one missing, his pet lamb. Through stony, brier paths, thunder storm and flood, he seeks the lamb. Just in the nick of time the lamb is saved.

The picture then turns to the family at the trading post paying for the "stolen belt." At the moment the missionary arrives with the belt which he located at a distant post.

> I had to learn the difference between planning to do God's work and being willing to work at God's plan.—*William P. Andrews, missionary to Chile.*

Back at the tent home of Ashkee, the missionary explains the way of salvation to him while a missionary nurse ministers to the sick sister. The missionary plays the story of the "lost sheep" on records in the Navajo tongue. It is here that Ashkee accepts Christ. His experience with his own lost lamb made the story real.

I am more than pleased with this production. The acting of Ashkee is profoundly realistic! Facial expressions and acting on his part are very unusual. From all appearances most of the camera work was done right in Navajo country.

There are great possibilities for this film, especially when presented to children. Both young and old will be blessed. The film can be used in children's meetings, youth rallies or missionary meetings. Summer camps for boys and girls also can use this film to great advantage. The film combines both lip sync and narration. Running time is 40 minutes. The film is in color and available through New Life Films or your local film library.

■ Every Sunday afternoon on the campus at Bob Jones university, vesper services are held in Rhodeheaver auditorium. The magnificence of these vesper services has been captured in the film *Vesper Melodies*—made up, in its entirety, of music rendered by solos, trio, quartet and vocal and instrumental ensembles. The grand finale comes with the entire group of vocalists and the BJU orchestra joining together in the triumphal Christian hymn, "All Hail the Power of Jesus' Name."

This is a most welcome production. The Christian film industry is lacking in musical films. The film is recommended very highly. Running time is 18 minutes in color. Availability: Unusual Films, Bob Jones university, or your local library. END

PLACEMENT

(*Continued from page* 13)

tian service. References. Married. Box MR-97.

Christian, 45, desires position as pastor, administrator, educator in church, school or related service in modern comm. Reasonable salary. Wife is R.N., 2 children, 15 and 18. 7 yrs. adv. exp., 15 yrs. Presby. pastor, 8 yrs. public school educator. M.A. in Education and Th.D. Box MR-99.

Man, 45, desires employment as mgr. of hotel, apartment, motel or lodge. Studied agriculture and farm forestry at U. of Minn., B.S. degree. Exp. in Govt. agr. service, technical and admst., involving public relations. Wife is grad. nurse. Twins 14 yrs. and girl 11 yrs. Box MR-101.

Christian, 61, coll. and univ. grad. (M.S., M.A.), now empl. in public H.S., desires to return to full-time Christian service, home or abroad, as pastor; principal or teacher; field rep.; exec. or asst. in miss. office of publ. company; missionary (special assign.) Box MR-103.

Young man, 26, willing worker, seeking job as handyman. Has had one year of Bible school. Draft exempt. Prefers to work in small community. Pentecostal. Box MR-105.

Christian married man, 34, would like to work for Christian firm in small community with fundamental church. Has exp. as factory foreman and production control, etc. More details furnished upon request. Box MR-107.

Christian, 60, interested in writing, traveling, publishing and proofreading. High school and law grad. 22 years office exp., clerical, accounting, financial. Box MR-109.

Young married man desires position as minister of music, asst. pastor in church near Chicago. 2 yrs. Bible coll. trng. and music conserv. ed. Taught piano, theory and organ in two Bible coll. Avail. June 1. Exp. church choral direct., radio direct. and accompanying and music arranging. Box MR-111.

EVANGELIST

(*Continued from page* 25)

getting the emergency treatment.

In the Southern Baptist clinic we found one heroic American doctor and his little staff attempting to treat 350 patients daily.

With the troops, one of the most encouraging elements we saw was the number of capable chaplains. Many are preaching the evangelical Gospel. Billy said, "I met many chaplains who were soul winners. They would say 'Praise the Lord—we got three more souls last night,' and things like that. To see them in the hospitals witnessing for the Lord, working with the suffering, was heartening indeed. Those who preach the Gospel seem to have the full respect and confidence of the men."

Our whole party went through some dangerous spots, but there was not even the slightest doubt or fear. The Lord was with us. We flew by helicopter right into the very front lines. We didn't find any skepticism at the front and in many of the meetings we heard comments again and again: "We want this far more than some of the USO shows we have."

Billy's comment as he left was, "We can never begin to tell what the Lord did in that short time, but whatever it was, we give Him the glory. I don't think we made much of a contribution, but I am sure the whole experience made a great contribution to me. We just give the praise and the glory to the Lord for all that happened and all the things we saw and felt." END

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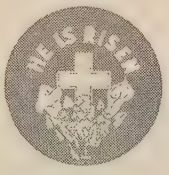

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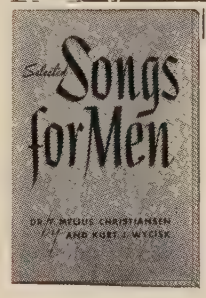

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2 LOST WORDS

(*Continued from page 98*)

seen it and are blinded by an excess of light because they have looked at it but have not walked therein. If to know to do good and do it not is sin, what sinners we much-taught Americans are!

"Be ye doers of the word and not hearers only deceiving your own selves." I have rarely heard that verse quoted completely. Everybody leaves off "deceiving your own selves." And right there is the deadly peril of learning our

★ ★ ★

Like the oyster that closes its hard shell about something within that will grow into a lustrous pearl, so China has locked within its Red shell the Gospel that will produce pearls to adorn forever those mansions the King of kings is now building.—*Rex Ray, missionary to Korea, formerly to China.*

★ ★ ★

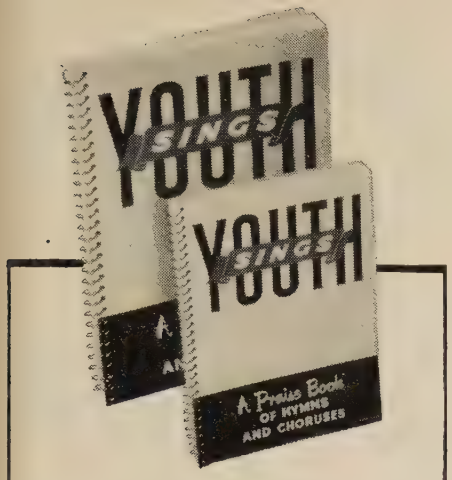
Lord's commandments without observing them. We deceive ourselves! A lot of us who are soaking up Bible instruction in Sunday school or at Bible conferences are practicing self-deception regularly unless we make a serious, positive effort to do what we know.

"If ye know these things, happy are ye if ye do them." Here is the whole man, intelligence, emotions and will. We know, we do, we are happy. It is the head and the hand and the heart working in unison. Plenty of good people know "these things" but are not happy because they do them not.

The Scriptures are given for "instruction in righteousness." That means right living. No wonder Noah did not have many converts: he was a preacher of righteousness! People do not relish a call to obedience. But the old lady whose rule for Bible study was to read until she came to a commandment, then lay down the Bible and do the commandment, had a good principle. There are too many promises framed on walls without commandments hidden in hearts.

The word "observer" has two meanings. An observer looks on, takes notice of; but an observer is also one who adheres to, practices, what he notices. The second meaning is not often used in common speech. Not many observers of the Word in the first sense are observers in the second!

Right here much of our devotional life breaks down. It is a fine thing to read the Bible and pray at the outset of the day. It would be still better if we reminded ourselves, "I am not only a believer, I am a disciple. A disciple is a learner. I am not merely to learn all things commanded, I must learn *to observe* them. How can I put this portion of the Word into practice today?"



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With that approach, the morning devotional becomes not only a prelude to the day but a pattern for the day. We get not only a start but a standard. Doctrine must be joined to duty and we learn by doing.

There is a lot of abstract contemplation of the truth that gets us nowhere. It is talk that does not issue in walk. A farmer who read all the farm magazines, knew the latest ideas about farming and could talk farming by the hour but whose farm was grown up in weeds would be no farmer at all. A Christian who knows the truth, reads the books and talks the doctrine but does not observe the rules and live the life—what kind of Christian is that? "My sheep hear my voice, and I know them, and they follow me." Some of these contemplative souls imagine they are mystics when they are only mistakes!

We seriously need to recover the two lost words of the Great Commission both in the discipling of others and in the disciplining of ourselves. "He that saith he abideth in him ought himself so to walk even as he walked."

One school of thought makes much of Christ our Example but neglects His work as Savior. The other makes much of His Saviorhood but often makes too little of His Lordship. The proper combination is found in a Christian who as a believer completely trusts Christ as Savior and who as a disciple completely obeys Him as Lord.

The church spends much time and strength and money in religious instruction. Much of it produces a type of church-member who wins diplomas in study courses but whose life shows little change because what was learned was not practiced. It is not the Word hidden in the head but in the heart that keeps from sin. One may have a head full of Scripture with a heart full of sin. Our crying need is a fresh appraisal of the Great Commission that makes disciples and teaches them to observe the things commanded. END

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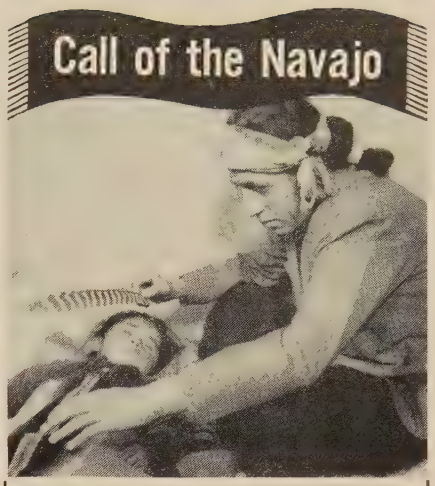

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FOURTEENTH SUMMER

(*Continued from page* 20)

kins? That's good."

"Good evening, Miss Lou Ann. How are you? And by the way, I've missed your friend the last few nights."

I was embarrassed for Ginny and I tried to cover up for her.

"I reckon she's been busy, Brother John."

The church house was close and hot and it was a relief to step out into the coolness of the night. The sweetness of night-blooming jasmine was heavy in the air and the moon was out.

My parents had stayed home that night 'cause my father was suffering with a toothache and I'd told them I'd walk home with the Gentrys who lived next door to us. But Mrs. Gentry always talked a lot and I just didn't feel like listening to her complain about her kinfolks and her pains and her cats. I was too upset about Ginny. It was real light with the moon out, so without a word to anyone, I started home by myself.

All was well until I reached the grove of live oak trees just before you get to the lane by Ginny's house. Exactly the moment I stepped into the shadow of the trees, the moon chose to disappear behind a cloud. It made me feel creepy. The big old trees bent over me like so many silent, brooding giants and trailed ghostly handkerchiefs of Spanish moss from their fingers.

Then when I heard the hollow clomp, clomp sound of a horse coming up in back of me, I was really scared and I jumped over to one side, out of the way and pressed up against the trunk of a tree. No telling who or what it might be! There were two figures on the horse. I breathlessly waited for them to pass. I could scarcely hold in a cry when the horse stopped not ten feet from me and the two riders slid off. They stood together and said something so low it sounded like the wind sighing.

A moment later one of them took a few steps away. I could see it was a girl.

"Tomorrow night then, Chet," said Ginny's voice.

The boy reached out and closed the space between them. "Stay with me a little longer, Ginny," he murmured.

"Really I can't, Chet," and the girl giggled nervously. "It's time for the meeting to be over now."

"But you will meet me again tomorrow?" His voice was insistent.

"Of course, Chet. I said I would. I'll meet you when it's time to go to church."

They both smothered a laugh at this and Ginny dashed up the lane toward her house. My heart was really cutting capers and I wanted desperately to be somewhere else. And yet my womanly curiosity was making me want to see Chet's face and be *sure*. The old moon

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helped me out. I reckon he wanted a peek too and as he peered over the edge of a cloud I could see to complete satisfaction that it *was* Chet Meredith!

When man and horse had gone back the way they came, I suddenly found my feet. I'll tell you for sure, honey, I went so lickety-split the rest of the way home that to this day, I can't recollect doing it.

Ginny was in terrible danger. Chet Meredith was practically the leader of the wrong crowd and he was forever boasting about all the risks he took. If he had flourished in your day, honey, it would have been the hot rod but, as it was, he raced around on the beautiful chestnut mare of his without a grain of caution or sense.

But worse than physical danger was the battle for Ginny's soul. She was giving consent to Satan himself. How she could do it was beyond me. But Satan knows every sly, deceitful trick there is.

There is no defeat except from within, no really unsurmountable barrier save our own inherent weakness of purpose.

Listen child, *never* underestimate the power of the enemy!

I was practically beside myself, having that dreadful secret locked up inside me. Prayer didn't seem to be helping much 'cause I just kept saying over and over, "Oh Lord, help Ginny. Lord save her. Lord help her. Lord save her." It never once entered my head to tell my mother or Mrs. Souers. Ginny and I went overboard on loyalty and I would never betray her.

All day I sweated it out and it seemed as if someone were grabbing me by the throat. I remember at supper time chewing and chewing on some cornbread trying to get it juicy enough to swallow. Even the okra wouldn't go down. While I sat there working my jaws and trying to look nonchalant, the thought came to me that to betray Ginny's soul would be far worse than to betray her secret. Brother John was the answer! Sure! Why hadn't I thought of him before? The piece of cornbread went down in a gulp.

Brother John was at the church house early as I knew he would be. He always went there an hour or two ahead of time to pray and study about his sermon, I reckon.

"And Brother John, Ginny's not really like that at all," I told him, "I know! It's just Satan making her do it to keep her from being saved. She's *got* to come to know the Lord!"

Brother John sat quietly with his hand on his chin all the time I was spilling out my anxious tale. The shadows in his eyes deepened and he looked kind of pale.

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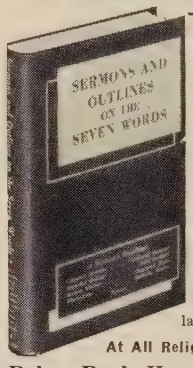

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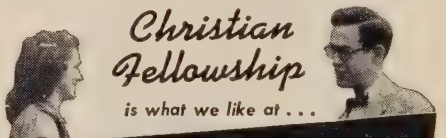

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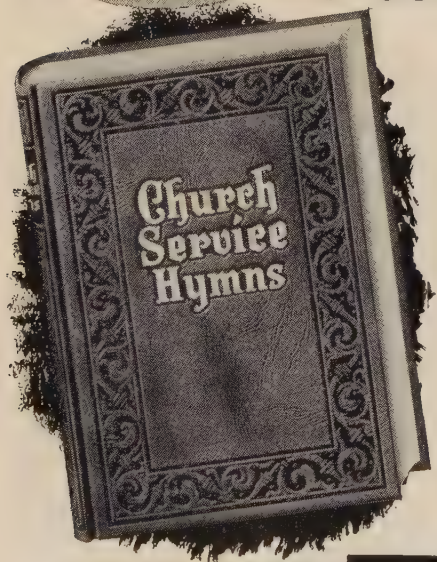

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Finally he said through dry lips, "It's bad business for her to go out with the boy this way, Lou Ann, but if we try to interfere she'll turn against us and the Gospel more than ever. It needs more wisdom than we have. It's the Lord's problem. Only He is able." He added softly, "If ye ask *anything* in my name, I will do it. Let's pray, Lou Ann."

Then, with a little groan, he slipped to his knees. I knelt too and started to pray and ended up crying. Brother John took over and began to plead for Ginny's soul. Honey, it was the first time I ever heard such praying. I'll never forget it—the way Brother John entreated the Lord as though all the agony of Calvary was just on Ginny's count. He grabbed hold of the horns of the altar and never turned loose till he knew God was going to answer.

I knew it too. I didn't know how, but

My greatest temptation is the temptation to be ordinary. Just an ordinary Christian with an ordinary faith, an ordinary power, loving others in an ordinary fashion. By corollary, my heart's deepest desire and earnest prayer is to be extraordinary—to vacate the ruts of mediocrity and have extraordinary faith, extraordinary power, and love others with an extraordinary love.

—A. L. Gillespie, missionary to Japan.

He was taking over. That was enough.

Brother John never finished preaching his sermon that night. Sometime during the service there was a commotion at the back door. We heard a call for the doctor. Brother John hesitated and we all turned around at the same time, as though our heads were on strings.

"There's been an accident, Preacher, and we need Doc Reed right away. Young Chet Meredith's horse came in injured and without a rider. Chet's been found under the bridge by Taylor's farm. They're trying to get him up to the farmhouse now and he looks bad." The fellow paused and then added, "We could use you too, Preacher, I reckon."

Ginny! What about Ginny! I turned in desperation towards Brother John and his anxious glance met mine. He left the pulpit and in a few quick strides reached the door where he spoke briefly to Doc Reed and the man who had brought the news.

"Close the service, Brother Huttenlocher," he called. "And, brethren—pray!" Then they were gone.

The prayer session didn't last long. It looked like folks were too curious to get out and learn more about the accident for themselves and they figured the Almighty knew about it anyhow.

I expected to be sent home, but everybody was heading towards the village. My parents said they'd stroll along, too, just in case there was any more news. So I was allowed to go. I was grateful

for that 'cause not knowing would be awful. What *had* happened to Ginny? Was the Lord going to expose her to the wagging tongues of the village? Was she somewhere under the bridge, too? The rescuers wouldn't be looking for a second victim. Was she lying there in the darkness, dying? I shuddered and tried to remember that the Lord was going to answer prayer.

News of the accident was spreading fast and a lot of folks were gathering in the village square across from Doc Reed's office. Most of the faces were a blur to me, but I remember the shock of recognizing Mrs. Souers. My heart went out to Ginny's mother as I wondered what heartache was in store for her.

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And then I saw *her*! Yes sir, as I live and wake every morning, there stood *Ginny Souers!* She was pale—as white as her muslin blouse and her eyes were wild. But she was alive and unhurt and standing there in the crowd!

As in a daze, I slipped away from my folks and touched Ginny's arm. She started something awful and then when she saw it was me, she clung to me like she was drowning.

"Ginny," I whispered real low, "were you with Chet tonight?"

Ginny gave a sharp catch of her breath. "How do you know—about us?" she hissed wildly.

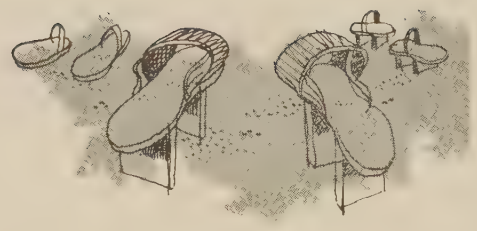
"I saw you coming home last night after church was over, Ginny. Just Brother John and I know. We prayed for you tonight."

Something of relief showed in Ginny's lovely brown eyes and she began to sob softly. "I didn't go tonight, Lou Ann. Something kept me from it. But if I had—oh, Lou Ann, if I don't talk to someone I'll go crazy!"

There was a stir among the crowd just then as Doctor Reed's carriage drew up to his office and they carried Chet in-

(*Continued on page* 109)

REPORT ON MISSIONS



Our Next Step . . . in Reaching Japan for Christ

by David H. Johnson
General Director
The Evangelical Alliance Mission

It seemed visionary in 1946 to expect 25 young people to respond to the call to go as missionaries to Japan—a land so recently an enemy. The recommendation, which came from a group of men with burdened hearts, was for 25 missionaries to establish preaching stations, to found a Bible institute, to conduct a radio ministry, to publish Christian literature, and to undertake widespread evangelism.

It seemed visionary, but it was faith, and God honored it. Now, in 1953, seven years later, THE EVANGELICAL ALLIANCE MISSION has in Japan 160 missionaries, devoted, eager, and well prepared. These young people, new in the land, even while studying the difficult language, have pioneered in evangelistic preaching to the multitudes, have built preaching halls and chapels, have engaged in children's and student work, have established a Bible institute, are currently publishing tracts by the millions, pamphlets and books by the hundreds of thousands (the 1953 goal is ten million tracts), and are reaching the Japanese with the gospel over the radio in regular broadcasts.

This ministry on such a broad front is in obedience to Christ's command to spread the message of salvation to lost and needy souls. Japan must be evangelized! Her multitudes of never-dying souls need to have their eyes opened, to be turned from darkness to light, and from the power of Satan unto God. What is more, Japanese Christians must be grounded and established and must become a force for the evangelization of their own people.

But even though the vision has up to now so abundantly become reality, one hindering factor to its full realization looms. Missionaries have entered the harvest field and have progressed rapidly in language study. They see the challenge all about them, but their entry into the needy towns and villages, the out-lying districts and prefectures, is delayed because of a lack of mission stations. The requirements for such centers are modest. A simple Japanese house with slight modifications will serve as living quarters and the base for evangelizing a whole district. Thirty missionaries—with language study largely completed—could go out into the remote villages at once if necessary housing were provided. More will be ready in a matter of months.

These young missionaries have left home with its opportunities for comfort and advancement in the business and professional world. Their churches and praying friends have sacrificed to make possible their going. How tragic indeed if, so close to the goal of preaching the gospel of the Lord Jesus Christ in remote villages, they find that they are held back by this one need! To go "to every creature" and "to the uttermost part" will require continued vision and sacrifice on their part and the renewed participation of sacrificing friends here in the homeland.

The most timely financial assistance you can render now for the spiritual need of Japan is toward setting up stations. A modest base for village gospel work costs only $1500. Sunday schools or churches may wish to sponsor a station and keep in touch with the progress in that particular village. Smaller gifts, $5 to $500, will make you a participant in this advance. You will be advised of the name of the station you helped provide.

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FOURTEENTH SUMMER

(*Continued from page 107*)

side. He did not move and we could see the bloody bandages on his head.

The next minute Ginny fainted dead away and fell with an ungainly plop at my feet.

I was bewildered and looked about for help, but someone had already told Ginny's parents and they came rushing over to where she lay.

"What is it? What happened to her, Lou Ann?" Mrs. Souers demanded fearfully.

"She fainted, Mrs. Souers, when they brought in Chet Meredith."

"Poor child, it was too much for her," cried the mother as she knelt beside Ginny, "and she hasn't been well lately."

From the circle of curious faces about us, Brother John appeared. Was I glad to see him! There were questions sticking out all over him, but he busied himself with the need at hand.

He turned to Ginny's father. "Are you her father, sir? If you'll get her into the carriage, I'll drive you all home. Doctor Reed says the boy won't be conscious for some hours so I'm not needed here now. I'll tell the doctor we are going to borrow his carriage."

He started toward the office and then turned back as though he had just remembered something. He looked at me.

"If your parents won't mind, Miss Lou Ann, suppose you ride along, too. I think we can all manage and I feel sure Mrs. Souers would appreciate your help."

On the way home, Ginny revived and tried to talk, but her mother shushed her up until she was home on the big sofa and had had a drink of black coffee. Then she sat up and looked sheepishly about her.

"I've got to talk now, mother, and . . . ," as her glance included her parents and Brother John and me, she added, "you all are just the ones I've got to tell."

Coming Conventions

In this feature, CHRISTIAN LIFE brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

Pentecostal Assemblies of Canada: Fifth National Sunday School Convention, Central Tabernacle, Hamilton, Ontario, March 3-8. Write: Rev. James Montgomery, Natl. Sunday school director, 50 Euston Ave., Toronto 6, Ontario.

Scripture Press: Lorain, Ohio—March 11, 12; Spring Workshop, Chicago, Ill.—March 16; Claytonville, Ill.—March 23; Peoria, Ill.—March 24; Manlius, Ill.—March 25; Mt. Carroll, Ill.—March 26; Rockford, Ill.—March 27.
Prince Albert, Sask.—March 2-4; North Battleford, Sask.—March 5-7; Red Deer, Alta.—March 9-11; Grande Prairie, Alta.—March 12-14; Swift Current, Sask.—March 16-18; Moose Jaw, Sask.—March 19-21.

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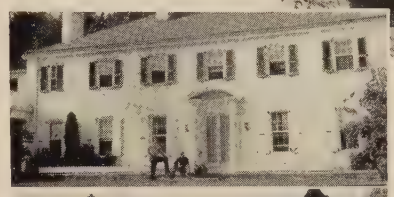

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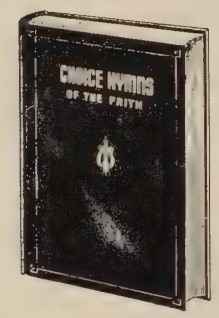

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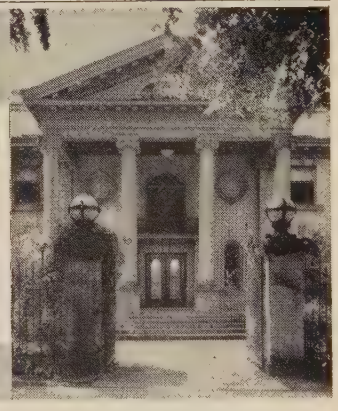

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We cannot say which one needs the Gospel most. We only know that in Korea there are thousands of others like these three — thousands who must hear of a Saviour who loved them and died for them — of a Heavenly Father who cares for them

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It took a heap of courage and I'll always admire Ginny for it, for she sat there and confessed the whole pitiful tale while her parents listened in shocked silence. She was crying hard at the end of it and we all cried along with her.

"Maybe you don't understand, mother," Ginny sobbed, "but I know the Lord kept me home tonight. We never did anything but ride and talk, but I was beginning to feel bad about it—and tonight—I was afraid to go."

Mrs. Souers lowered her eyes. "Perhaps the guilt is not all yours, Ginny dear," she said real low. "Your father and I have never given you any encouragement in things of the—the Lord." Her voice sort of stuck on the unfamiliar word.

Ginny turned to Brother John and whispered humbly, "I—I want Him now, Brother John—if He'll have me."

Brother John quickly went to her side and opened his Testament to John 6: 37. He put the book into her hands and indicated the verse with his finger. "Read what He says to you, Ginny."

Christian Life Readers

will find many opportunities for service listed in the Placement columns on page 86. Right here you may find a task to perform which will make *your* life count for God.

Haltingly, 'cause it was hard for her to see through the blur of tears, she read the precious words, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

Then he led her tenderly from verse to verse until the peace of Christ was in her face and they knelt and thanked the Almighty for His wonderful, wonderful gift.

My story is almost done, honey, but I must mention the great time we had the next day. It was the Lord' day, the last day of our meetings and the weather was real pretty and even a little cool. It was a day of victories. Ginny publicly confessed her Lord. Her mother and father were in church for the first time in history, I reckon; and Doctor Reed told us that Chet Meredith would pull through.

After the morning service, we had dinner on the grounds. If you've ever been to an old-fashioned, country, "dinner-on-the-grounds" you know how the tables groan. If you haven't—you can't picture it.

Ginny and I sat side by side and stuffed ourselves like pigs and then wailed because we hadn't an inch of room left and there were still some goodies we hadn't sampled.

About the time most of us were beginning to slacken our pace, someone no-

ticed Brother John still going strong and asking for "more black-eyed peas and cornbread."

Old Deacon Huttenlocher shouted from across the table, "Sakes alive, Brother John! Here you are hemmed in with stuff like baked hams and fried chicken and cherry cobbler and you keep messing along with black-eyed peas and cornbread!"

Brother John put down his fork for a moment and said in a solemn tone. "Good friends, as you know, I'm from the North and this is my first visit to your fair community. I believe the Lord led me here for two reasons. First and foremost, of course, to glorify His name by bringing a number of precious souls into the Kingdom." He paused and many nodded their heads gratefully. "Secondly," and here the twinkles burst out all over him, "was to let me discover black-eyed peas and cornbread. Pass me some more please!"

There was a loud war whoop from Deacon Huttenlocher and bundles of laughter rolled around the table.

Brother John enjoyed black-eyed peas and cornbread all the rest of his days. I know because many were the times I cooked them for him. You see, honey, a few years after that we were married in that little church house in Colley Springs and the Lord gave us 43 precious years together as man and wife. John is with his Savior now. Yet I never feel that he has left me. Love is like that.

END

SIRS, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16: 30, 31) . . . He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3: 36) . . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name (John 1: 12) . . . Verily, verily I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5: 24) . . . For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Ephesians 2: 8, 9) . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4: 12)."

These verses from the Bible explain how to be saved. But should you wish additional information, the editors of *Christian Life* will be glad to help you. Address your letter to How To Be Saved, *Christian Life Magazine,* 434 South Wabash Avenue, Chicago 5, Illinois. It will be given individual attention and treated in confidence.—*The Editors.*

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Spiritual Clinic

DR. V. RAYMOND EDMAN, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **We have a son, 20, who seems to be very young emotionally where girls are concerned. From the time he has started to have girl friends, all professing evangelical Christians, he has always thought he was in love with them in a matter of a few days time. To me, it is a serious thing because basically his Christian life is at fault. Could you recommend Christian books that deal with such a problem?**

It is not uncommon for Christian young people to be immature in their attitude toward the opposite sex. Young people who are "boy crazy" or "girl crazy" need sympathetic counsel, much prayer and patience and instruction firmly, yet graciously given. For reading on that subject I recommend *The Sanctity of Sex* and *Heirs Together*, by Frank A. Lawes. Both are Inter-Varsity Christian Fellowship publications.

■ **What do you believe the Scriptures teach regarding Christian women's use of cosmetics and facial jewelry?**

The Scriptures do not say that women should not wear any jewelry; rather, it declares that their adorning should be the inner graces of the heart, such as a meek and quiet spirit. Women are not to depend upon outward adornment for their true loveliness. Modesty, propriety, decorum and true gentility of spirit are required of women who profess godliness. These characteristics arise from within by the gracious work of God's Spirit and show themselves in the attitudes and conduct of the individual. Christian women should be very careful as to their appearance. Cosmetics can be used to extreme and be indeed a stumblingblock to others. On the other hand, we have all noted some whose shiny nose and unkempt hair makes her more of a scarecrow than a dove of peace. Adornment of any kind, if used, should be completely inconspicuous and in the very best taste.

■ **I have a girl, 18, in my Sunday school class who is an unmarried mother. Her parents are divorced and she is living with her mother in very poor surroundings. She seems sincerely sorry and has now come back to Sunday school, after I persuaded her to do so. Now she has met another boy. He knows of her past and seems to love her and the baby and wants to marry her. Should I, as her Sunday school teacher and one of her very few friends, encourage or discourage her to marry him?**

You have done entirely right in bringing this unfortunate lassie back to Sunday school and to the Word of the Lord. In the case of this girl, she has never been married and therefore is free to marry the man who loves her. The greatest difficulty for her that I can foresee is the possibility of jealousy on the part of her husband who knows her past, unless he is very loving and devoted.

A boy who was once turned out of Sunday school when he was in trouble with the police later became America's No. 1 gangster.

■ **Please explain the difference between the FCC, NCC and the WCC.**

I assume you refer to the Federal Council of Churches, the National Council of Christian Churches and the World Council of Churches. The Federal Council was dissolved several years ago and became the basis of the present National Council of Churches. It is a member of the World Council of Churches, which organization includes the councils of the various constituent nations. The NCC and WCC are dominated by the "liberal" or "modernist" element of Protestantism.

■ **I have been writing to a serviceman in Korea who believes in the saving blood of Christ, but who now believes that you have to go into a trance in order to talk to Christ. I am confused.**

The Gospel is to believe on the Lord Jesus Christ as one's personal Savior, *plus nothing*. Down the centuries there have been those who have taught: "Believe on the Lord Jesus plus the ten commandments; believe, plus fulfill the sacraments; believe, plus good works; believe, plus the ordinances of the church." Apparently your correspondent is of the opinion: believe, plus some ecstatic experience. That is not the Gospel.

■ **Please tell me how to reconcile Gal. 1: 6-9, "let him be accursed," with II Cor. 11: 4, "ye might well bear with him."**

In Galatians 1, the Apostle Paul by the Spirit declared specifically and in no uncertain terms that the teacher of false doctrine, who dilutes the Gospel or offers a substitute in its place, is under the curse of God. In II Cor. 11: 4, the language is ironical. The apostle is declaring his deep heart burden for the Christians who are liable to err. To galvanize them into opposition to false teaching he uses irony that is almost sarcasm. The Williams' translation shows the implication of the sentence, "for if anybody comes along and preaches another Jesus than the one I preach . . . you listen to it alright!"

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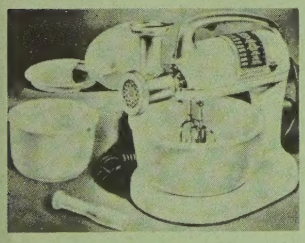

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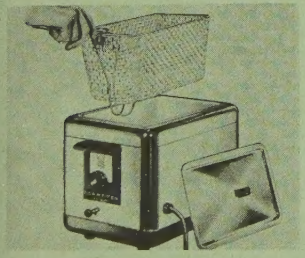

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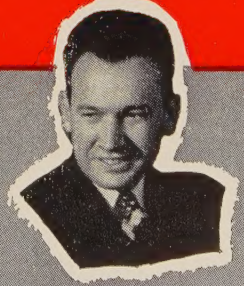

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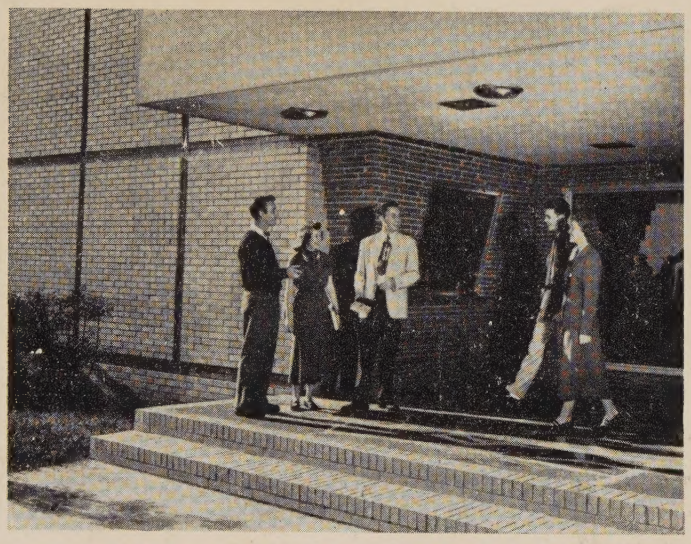
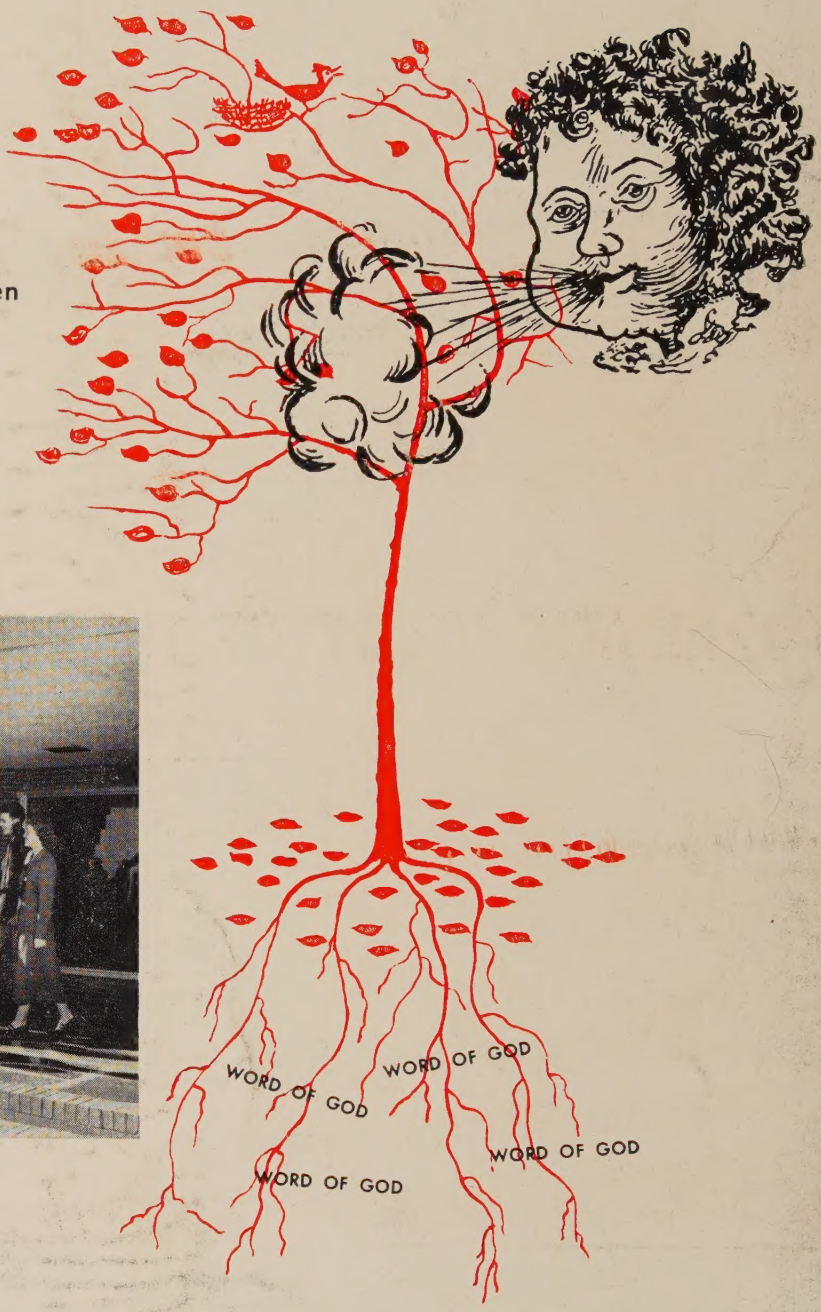
Training received in Bob Jones University is grounded so deep within the Word of God that students of this institution learn the secret of

spiritual power for daily living.

The training acquired in the "World's Most Unusual University" enables these young men and women to stand unmoved under criticism, persecution, and temptation. Such opposition serves only to strengthen them in their zeal for the Gospel and their defense of the Faith.



Museum Building, World's Most Unusual University



BOB JONES UNIVERSITY GREENVILLE, SOUTH CAROLINA

MUSIC, SPEECH, AND ART
WITHOUT ADDITIONAL COST
ABOVE REGULAR ACADEMIC TUITION